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*The British colonization  
of New Zealand*

Edward Jerningham Wakefield, John Ward





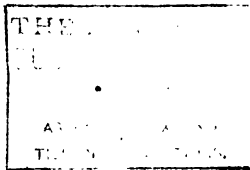








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Native Fort in New Zealand.

13524

THE  
BRITISH COLONIZATION  
OF  
NEW ZEALAND;

BEING AN ACCOUNT OF THE PRINCIPLES, OBJECTS, AND  
PLANS OF THE

NEW ZEALAND ASSOCIATION;

TOGETHER WITH

PARTICULARS CONCERNING THE POSITION, EXTENT, SOIL AND  
CLIMATE, NATURAL PRODUCTIONS, AND NATIVE  
INHABITANTS OF NEW ZEALAND.

WITH

CHARTS AND ILLUSTRATIONS.

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PUBLISHED FOR THE NEW ZEALAND ASSOCIATION.

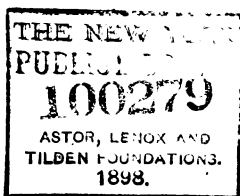
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LONDON:  
JOHN W. PARKER, WEST STRAND.

M.DCCC.XXXVII.

31-





“ It is not to be doubted, that this country has been invested with wealth and power, with arts and knowledge, with the sway of distant lands, and the mastery of the restless waters, for some great and important purpose in the government of the world. Can we suppose otherwise, than that it is our office to carry civilization and humanity, peace and good government, and, above all, the knowledge of the true God, to the uttermost ends of the earth ?”

*WHEWELL'S Sermon before the Trinity Board.*



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**COMMITTEE OF THE NEW ZEALAND ASSOCIATION,**  
*(with power to add to their number.)*

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**Right Hon. the EARL of DURHAM.**

**Right Hon. LORD PETRE.**

**Hon. W. B. BARING, M.P.**

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## INTRODUCTION.

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At the beginning of the present year, certain views which had been long entertained, with respect to the subject of this little work, first took a definite and practical shape. A plan for giving effect to those views was then formed, and would have been forthwith submitted to the Government and Parliament, if the commercial embarrassments of the time had not made it inexpedient to bring any new matter of this sort before the public. But as that obstacle gradually disappeared, the project was further matured, and a society was formed for the purpose of endeavouring to accomplish it. The New Zealand Association consists of two classes of members: first, heads of families and others, who have determined to establish themselves in the proposed colony; secondly, public men, who, for the sake of public objects alone, are willing, to use their own words in addressing her Majesty's Government, "to undertake the responsible,

and not very easy task, of carrying the measure into execution." The acting Committee of the Association, of which a list is prefixed, consists entirely of the latter class of members.

After numerous meetings of the Committee and other members of the Association, at which every part of the subject was very carefully examined, a proposal was submitted to the Prime Minister ; and after a correspondence, and several interviews between the Committee and members of her Majesty's Government, preparation was made for bringing a bill into Parliament, to give effect to the objects of the Association. The demise of the crown, however, suddenly defeated this purpose. But when it became certain that there would not be time for carrying a bill through Parliament during the last session, the Committee passed the following resolutions :—

" 1st. That this Committee are satisfied with the progress that has been made, in negotiating for the consent of her Majesty's Government to the introduction of a bill for giving effect to the views of the Association ; and that they will use their best endeavours to procure an Act for that purpose, during the next session of Parliament."

" 2nd. That it is expedient to strengthen the Association, by laying their views before the public, and adding to their numbers."

It is in pursuance of the latter resolution that

the following pages are now published. They contain the fullest account that the space will allow, of the Principles, Objects, and Plans of the New Zealand Association, together with particulars, collected from every available source of information, concerning the islands which it is proposed to colonize.

For the sake of more clear and ample explanation, the whole subject has been divided into several parts. The first chapter states the principles of colonization upon which the society are desirous to act. The second chapter relates to a no less important matter—the civilization of the native inhabitants of New Zealand. The third chapter contains a general description of New Zealand, as a field for British colonization. The fourth chapter describes the mode in which it is proposed to establish British dominion in New Zealand. The fifth chapter shows how it is proposed to dispose of lands which may be ceded to the British crown, and to defray, without cost to the state, all the expenses of establishing and governing British settlements in New Zealand. The sixth chapter gives some account of the proposed special authority for establishing and managing the contemplated settlements. And the seventh chapter relates to a provision for religious purposes, not only in the British settlements, but for other parts of the country.



Immediately following this portion of the work, is a very full and elaborate description of the New Zealand group and their native inhabitants, containing the most authentic and latest information on these points. Finally, the Appendix A. consists of an essay on the difficult and most interesting subject of exceptional laws in favour of the natives, by a reverend member of the Association. His coadjutors cannot help seizing this opportunity to thank him for his masterly and very beautiful contribution to their work.

This mere enumeration of the contents of our little book, almost suffices to show that we are fully impressed with the truth and importance of the views contained in the following passage on the Art of Colonization :—

“ Sir Joseph Banks, wishing to ornament a bare piece of ground in front of his house near Hounslow, transplanted into it some full-grown trees. Those trees were torn from the beds in which they had grown to maturity. In order to save trouble in moving them, all their smaller roots and branches were cut off: the trunks, thus mutilated, were stuck into the ground; and there, wanting the nourishment which they had before received through innumerable leaves and fibres, they soon died and rotted. A way, however, has lately been discovered, of transplanting

full-grown trees, so that they shall flourish as if they had not been removed. The art, for a knowledge of which we are indebted to Sir Henry Stewart, consists in removing *the whole of the tree uninjured*; the stem, all the limbs, every branch and twig, every root and fibre; and in placing the several parts of this whole in *the same relative situation as they occupied before*: so that each part shall continue to perform its proper office,—the trunk to be nourished by its proper number of mouths above and below, and a due proportion or balance be preserved between the weight of the branches and the strength of the roots—between the action of the roots as well as branches on opposite sides—between the functions of each part and the functions of all the other parts, respectively and together. The work of colonizing a desert bears a curious resemblance to that of transplanting full-grown trees. In neither case, is it the ultimate object merely to remove; in both cases, it is to establish; and as in the former case, the immediate object is to remove, not a mere trunk, but an entire tree, so, in the latter case, the immediate object is to remove, not people merely, but society. In both cases equally, success depends on attention to details. The planters of modern colonies have generally gone to work without much attention to details; as if society might be planted in a

desert, without regard to the numerous and minute circumstances on which society depends. Many a modern colony has perished through the inattention of its founders to little matters which, it was supposed, would take care of themselves. Of those modern colonies which have not perished, many suffered in the beginning the greatest privations and hardships; while in the least unfavourable cases, it has been as if a full-grown oak, carelessly removed and soon dead, had dropped acorns to become in time full-grown trees\*."

Such are the opinions with which those who contemplate emigrating to New Zealand, have formed themselves into an Association, and have sought the co-operating aid of eminent public men, who, from patriotic motives, feel a strong interest in their enterprise. They conceive that a body of men assembled with the intention of emigrating to a distant country, are a colony before their departure. "Already," says the writer whom we have just now quoted, "has every one of them an interest, though not opposed to, still distinct from, the interests of those amongst whom he yet abides; each of them thinks continually of the new place, and is occupied in making arrangements for his departure and settlement. If they all know each other,

\* *The New British Province of South Australia.*

meet frequently, and consult together for the good of all, they are a new public, separate from the old one, with public wants, objects, and interests different from those of the old state. If before their departure they procure to be made, so as to carry along with them, the laws which they will have to obey, they constitute a temporary *imperium in imperio*—a small nation on the move—and run no risk of losing those habits of concert and subordination which give peace and prosperity to long-established societies.” This passage shows the utility of *association* for the purpose of colonizing. The very basis of every measure of the sort must necessarily be a body of intending settlers possessed of sufficient capital for accomplishing their objects. In the present case, such a body has been collected; but they believe that every increase of their number will be an accession of strength and an additional guarantee of success. Convinced that in colonizing, as in war, it is always wise, when it is possible, to operate with masses, that *society* cannot exist without such a number as comprises all ranks and conditions, and a sufficient number of each class for that concert or combination on which depends the division of employments, that a large colony is desirable from the very beginning, in order to sustain the spirits of all, to inspire confidence and good humour, to prevent the hesi-

tation and despondency which are apt to infect a small number of settlers in a wide wilderness ; with these impressions, the emigrating members of the Association invite others to join them, so that by an interchange of knowledge and opinion amongst all who may think of removing—by an intimate acquaintance with each other—by a useful suggestion here, and the correction of an error there—by inquiry, forethought, agreement, and friendly co-operation—all those arrangements may be made beforehand, which would tend to the well-doing of the colony. It behoved them, however, to accompany such an invitation by a full account of their principles, objects, and plans, and a careful description of the country to be colonized. These form the matter of the following pages.

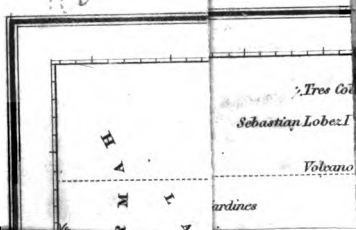
Office of the New Zealand Association,  
Adelphi Terrace Chambers,  
October 20, 1837.

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11 V



# COLONIZATION OF NEW ZEALAND.

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## CHAPTER I.

### PRINCIPLES OF COLONIZATION.

The old English spirit of Colonizing—"Ships, Colonies, and Commerce!"—The spirit of Colonizing had nearly expired—Its recent revival—Deterioration of Society in Colonies—New British System of Colonization—Disposal of Waste Land by Sale only—Employment of the Purchase-money for Emigration—Selection of Emigrants—Anticipation of Sales of Land—Means of establishing Colonies without expense to the Mother-country.

ONE of the most illustrious of Englishmen spoke of the plantation of a colony as an "heroic work." In such works, the great men of Bacon's time delighted to engage; and, for many years afterwards, the spirit of colonizing held possession of the highest ranks in this country. Nearly all our old colonies were projected and founded by men of the first station in point of property, birth, or personal qualities. The author, he may be termed, of British colonization in America, was Sir Walter Raleigh; not to say Queen Elizabeth, who took a personal interest in the subject. Virginia was founded by the Earls of Salisbury, Suffolk, Southampton, Pembroke, Lincoln, Dorset, Exeter, and Montgomery,



Viscount Lisle, the Lords Howard de Walden, Bishop of Bath and Wells, Zouche, Delawarr, Montague, Ewre, Sheffield, Grey, Chandos, Campton, Petre, Stanhope, and Carew ; not to mention a great number of the most eminent gentry. Maryland was founded by Cecilius, Lord Baltimore. The colony of Massachusetts was founded by Sir Henry Rosewell, Sir John Young, and their associates. William Penn, the founder of Pennsylvania, embarked a fortune in the undertaking, and obtained his charter, as is therein set forth, "in consideration of the divers services of his father Sir William Penn, and particularly his conduct, courage, and discretion, in that signal victory fought and obtained against the Dutch fleet, in the year 1665." Carolina was founded by Lord High Chancellor Clarendon, the Duke of Albemarle, Earl Craven, Lord Berkeley, the then Chancellor of the Exchequer, Lord Ashly, and Sir George Carteret, Vice-Chamberlain ; and the constitution of government for this province was drawn up by John Locke. Georgia was founded by Viscount Percival, and several other persons of condition. It would be easy to multiply such examples ; but these are sufficient to justify the assertion, that it was once a practice with the leading men of this country to take an active part in the colonization of distant lands. And the fashion was a good one for England.

For though, at the time of which we speak, there was ample room in this country for an increasing  
ion, it might yet be shown that one main

cause of the increase of people in this country has been the plantation of distant colonies. At the time when Elizabeth granted to the brother-in-law of Raleigh the first charter for British colonization, the wants of the people, and even of the sovereign of England, were confined to objects such as would now be considered fitting for only a half-civilized race. The queen herself trod upon reeds, fastened her clothes with wooden skewers, and fed upon beef, salt fish, and beer. The richer classes could expend their income from land only in a rude hospitality, which consisted but of quantity without variety, and had no other effect than to support retainers in a rough plenty. Nothing could well be coarser than the food and clothing of the great body of the people. But along with the emigration of Englishmen to distant lands, new productions were discovered, and sent home in exchange for products of domestic industry. It was then that we began to be a manufacturing and commercial nation. Who shall estimate the influence upon the industry, not only of England, but of Europe, of the cultivation of sugar, tobacco, and cotton, in America? These are but a few of the many new productions arising from colonization, which have gradually, through the stimulus of new desires, so improved the useful arts in England, that of agriculture included, that our population has continually increased with a continual decrease,—the grand test of social advancement,—in the proportion of hands employed in raising food for the whole society. Bristol with

her West-India trade, Liverpool with her transatlantic commerce, the modern towns of Lancashire with their manufactures of the raw produce of America; what are these but manifest results of British colonization? "Ships, colonies, and commerce!" It is to these that England is chiefly indebted for her pre-eminent wealth, and even for the greatness of her domestic numbers. The old fashion of colonizing was, therefore, a very good one for this country.

It would be interesting to trace the causes of a state of opinion in this country, under which, at the beginning of the present century, the spirit of colonizing had nearly expired. We have room for only a few remarks on the subject.

As soon as colonization had stimulated the industry of England to produce enormous wealth, it became easy to raise the means of a great public expenditure. This great public expenditure provided for the younger branches of the aristocracy, who, till then, had been accustomed to seek their fortunes in colonial and commercial enterprise. The disastrous war with our settlements in America, which, until their chartered rights were invaded, had been devoted in allegiance to the sovereignty of England, naturally rendered the subject of colonies unpopular. The vast expense, too, of conquering foreign colonies, which now became the fashion, and the constant outlay for governing these emanations from despotic states, which, widely differing from our own self-planted and self-supporting colonies,

were incapable of managing their own local affairs,—the costliness, in a word, of provinces obtained by conquest, made an impression unfavourable to colonization properly so called. In the next place, as the manners and sentiments of Europe became milder and more humane, negro slavery—the offspring of a system of colonization which took no account of the influence of great cheapness of land in preventing free labour for hire, and giving value to slaves—came to be regarded with abhorrence in this country, and brought a kind of odium upon colonies in general. Finally, towards the close of the last century, the method of penal transportation was matured into a system, and used as the *means of founding* colonies; whence it inevitably happened that colonization and crime, emigration and disgrace, were associated and confounded in common opinion. On the whole, therefore, the modern indifference, or rather repugnance to colonization, appears to be sufficiently explained.

Notwithstanding, however, all these unfavourable circumstances, the spirit of colonizing has revived within the last few years. It will not be difficult to account for this recent change.

A long period of peace, great improvements in medicine, especially in treating the diseases of children, and various social ameliorations by which the rate of mortality has been much decreased in Great Britain; these circumstances, and others of a different kind but like tendency, such as a maladministration of the English poor-law, and the increase

of cottier tenures in Ireland, which have encouraged the growth of excessive numbers; the existence in short of a population superabundant in proportion to employment, or, at all events, a more humane disposition in the higher classes to take an interest in the well-being of the common people, has gradually conquered a once-prevailing dislike to emigration; and the vast regions of waste but naturally fertile land in our colonies are coming to be regarded as the proper patrimony of the labouring classes. It has also been discovered since the peace, that capital may be superabundant as well as population—that with yearly-augmented means of producing capital, but without the means of enlarging the domestic field for its employment,—that portion of capital which is superabundant at home, will, at all events, be transferred to other countries; and that it is far better to employ such capital with profit in British colonies and colonization, than to waste it, as tens, perhaps hundreds of millions have been utterly wasted since the peace, in foreign loans and other undertakings which yield no return. Competition at home leads naturally to colonization abroad. The competition of labour with labour, resulting in low wages, and the competition of capital with capital, which is the cause of low profits and interest, inevitably dispose both the class of labourers and the class of capitalists to turn to our colonies, where, by reason of an unlimited field for the employment of capital and labour, both wages and profits are comparatively very high. Nor are labourers and capi-

talists, usually so-called, the only classes who suffer from severe competition. It extends to all the professional classes; nay, even to persons of rank and fortune, who have large families to provide for. A swarm of clergymen, lawyers, medical men, officers of the army and navy, and even of the gentry and the younger children of the nobility, may be said to live by snatching the bread out of each other's mouths,—and all for want of room. It follows that the attention of these classes is also directed to the colonies, where, in the extension of civilized society to desert places, there is ample space for gaining wealth and distinction.

But let us admit that, without an important change in our system of colonizing waste lands, persons of cultivation and refinement would scarcely profit in peace of mind, though they might in pocket, by emigration to the colonies. We will not deny that, in general, a society transplanted from one of the densely-peopled countries of Europe, to one in which there was a wide extent of unoccupied land, has degenerated after its removal. Such a society commonly falls back into the primitive state,—to that backward stage in the social progress when every one, or nearly every one, is a cultivator on his own account,—where, except by means of slavery, there is little or no combination of labour, a general monotony of occupation, scarce any division of employments, but little surplus produce, if any, and therefore neither means nor motive for exchange, which is the grand incentive to the accumulation of

wealth. In most cases, this evil tendency of great cheapness of land has been corrected by another evil ; namely, slavery. As slaves cannot obtain land, whether it be cheap or dear, they may be made to work in combination, to divide their employments, and to raise a large surplus produce for exchange. The greater part, by far, of the surplus produce of America, which has come to Europe during the last two or three centuries, was raised by the combined labour and divided employments of slaves,—by labour which never would have been combined, and employments which never would have been divided, if every labourer had been free to cultivate, by himself and for himself, his own piece of ground. Negroes have not been the only slaves in America, or other modern colonies. Even those European colonies in America which forbade slavery by name, obtained bond-servants who had been kidnapped in Europe, and were really employed as slaves ; and the large surplus produce of our Australian colonies, which import and export on a greater scale than the mother-country in proportion to population, seems entirely owing to the combined labour of convict slaves,—of men who, had they been free in a country where land was very cheap, would have been all isolated cultivators, instead of managing large flocks, which require the constant employment of many hands in the same work. But these facts are not more sure, than the conclusion is plain to which they lead. *Constant labour in combination*, on which depends division of employments, surplus-produce,

and exchange, never did or can exist except by one or other of these two means,—either slavery, or hire. With great cheapness of land, labour for hire is necessarily deficient. It follows that, with great cheapness of land, either there will be slavery, or society will be in a primitive state of comparative poverty and backward civilization. Universal history confirms this view of the subject. Which is the nation that has escaped from the primitive state of cheap land and isolated labour, without undergoing slavery? There is not one. On the other hand, in every country where, through the increase of people, land has become scarce and dear, so surely has slavery disappeared, and been replaced by the system of hired labour.

It has been commonly supposed, that great cheapness of land is a necessary attribute of new colonies which have been planted in extensive countries. But this opinion has no reasonable foundation whatever. The waste territory of the colony is so completely at the disposal of government, that land, *in private possession for use*, may be made either cheap or dear, exactly as the government pleases. It has indeed been the pleasure of all the colonizing governments of modern Europe, including our own down to the year 1831, to make colonial land as cheap as possible. The universal custom was to *grant* land with the utmost profusion, in most cases unconditionally, and never but on such conditions as were easily evaded. Never was there any lack of persons ready to accept large grants of land for nothing. In



every colony, therefore, from modern Europe, which settled in an extensive country, not only has free labour for hire been scarce or unattainable, but also a great deal more land was appropriated than the proprietors could use in any way. Thus the colonists have been mischievously dispersed, and separated by intervening tracts of desert. Both evils—that of a want of labour for hire, and that of a wide dispersion—were so conspicuous in one of the latest colonies founded by England, that we are tempted to lay before the reader the following practical account of their origin and consequences: it is taken from the evidence of a witness before the Select Committee of the House of Commons on the Disposal of Colonial Lands, (Session 1836.)

*Chairman.* What do you consider the most striking practical case of evil resulting from too great a profusion in granting land?—The most striking, because it happens to be the last, is the new settlement of Swan River, in Western Australia.

“In what way is that the most striking?—That colony, which was founded with a general hope in this country, amongst very intelligent persons of all descriptions, that it would be a most prosperous colony, has all but perished. It has not quite perished, but the population is a great deal less than the number of emigrants; it has been a diminishing population since its foundation. The greater part of the capital which was taken out (and that was very large) has disappeared altogether, and a great portion

of the labourers taken out (and they were a very considerable number) have emigrated a second time to Van Diemen's Land and New South Wales. The many disasters which befell this colony (for some people did actually die of hunger), and the destruction of the colony taken out to the Swan River, and the second emigration of the people who went out, appear to me to be accounted for at once by the manner in which land was granted. The first grant consisted of five hundred thousand acres to an individual, Mr. Peel. That grant was marked out upon the map in England—five hundred thousand acres were taken round about the port, or landing-place. It was quite impossible for Mr. Peel to cultivate five hundred thousand acres, or a hundredth part of the grant; but others were, of course, necessitated to go beyond his grant, in order to take their land. So that the first operation in that colony was to create a great desert, to mark out a large tract of land, and to say, 'This is a desert—no man shall come here—no man shall cultivate this land.' So far dispersion was produced, because upon the terms on which Mr. Peel obtained his land, land was given to the others. The governor took another hundred thousand acres, another person took eighty thousand acres; and the dispersion was so great that, at last, the settlers did not know where they were; that is, each settler knew that he was where he was, but he could not tell where any one else was; and, therefore, he did not know his own position. That was why some people died of hunger; for though there was an

ample supply of food at the governor's house, the settlers did not know where the governor was, and the governor did not know where the settlers were. Then besides the evils resulting from dispersion, there occurred what I consider almost a greater one ; which is, the separation of the people, and the want of combinable labour. The labourers, on finding out that land could be obtained with the greatest facility,—the labourers taken out under contracts, under engagements which assured them of very high wages, if they would labour during a certain time for wages,—immediately laughed at their masters. Mr. Peel carried out altogether about three hundred persons, men, women, and children. Of those three hundred persons, about sixty were able labouring men. In six months after his arrival, he had nobody even to make his bed for him, or to fetch him water from the river. He was obliged to make his own bed, and to fetch water for himself, and to light his own fire. All the labourers had left him. The capital, therefore, which he took out, namely, implements of husbandry, seeds, and stock, especially stock, immediately perished. Without shepherds to take care of the sheep, the sheep wandered and were lost ; were eaten by the native dogs, killed by the natives, and by some of the other colonists ; very likely by his own workmen ; but they were destroyed : his seeds perished on the beach ; his houses were of no use ; his wooden houses were there in frame, in pieces, but could not be put together, and were therefore quite useless and rotted on the beach.

This was the case with the capitalists generally. The labourers, obtaining land very readily, and running about to fix upon locations for themselves, and to establish themselves independently, very soon separated themselves into isolated families, into what may be termed cottiers with a very large extent of land; something like the Irish cottiers, but having, instead of a very small piece of land, a large extent of land. Every one was separated, and very soon fell into the greatest distress. Falling into the greatest distress, they returned to their masters, and insisted upon the fulfilment of the agreements upon which they had gone out; but then Mr. Peel said, 'All my capital is gone; you have ruined me by deserting me, by breaking your engagements; and you now insist upon my observing the engagements when you yourselves have deprived me of the means of doing so.' They wanted to hang him, and he ran away to a distance, where he secreted himself for a time, till they were carried off to Van Diemen's Land, where they obtained food, and where, by the way, land was not obtainable by any means with so great facility as at the Swan River."

The unfortunate case of Western Australia has proved a most useful "example to deter." In the year 1831, Lord Howick, being Under Secretary for the Colonies, introduced a totally new method of colonizing waste lands. This is the system, according to which alone, as it appears to us, colonies planted in extensive countries may be rendered a

suitable residence for persons of cultivation and refinement; and as this is also the system proposed for the contemplated settlements in New Zealand, it requires particular notice. We shall now endeavour to describe it, showing, as we proceed, what have been its practical results.

The grand object of an improved system in the disposal of waste land, was so to regulate the supply of new land by the real wants of the colonists, as that land should never be either superabundant or deficient, either too cheap or too dear. And it was soon perceived, upon inquiry, that the due proportion between people and land might be constantly secured, by abandoning altogether the system of *grants*, and requiring an uniform *price* per acre for all new land without exception. If the price be not too low, it deters speculators from obtaining land with a view to leaving their property in a desert state, and thus prevents injurious dispersion: it also, by compelling every labourer to work for wages until he has saved the only means of obtaining land, insures a supply of labour for hire. If, on the other hand, the price be not too high, it neither confines the settlers within a space inconveniently narrow, nor does it prevent the thrifty labourer from becoming a land-owner after working some time for wages.

A sufficient, but not more than sufficient, price for all new land, is the main feature of the new system of colonization. It obviates every species of bondage; by providing combinable labour, it renders industry very productive, and maintains both high wages and

high profits; it makes the colony as attractive as possible, both to capitalists and to labourers; and not merely to these, but also, by bestowing on the colony the better attributes of an old society, to those who have a distaste for the primitive condition of new colonies heretofore. But this is not all.

Though the sole *object* of the price be to secure the most desirable proportion between people and land, the plan of selling has this further incidental *result*: it produces a revenue. The revenue which the United States obtain by the sale of waste land, at the little more than nominal price of 5s. 7½*d.* per acre, amounts to about 4,000,000*l.* sterling a-year. In New South Wales, where the upset price of waste land sold by auction is only 5s. per acre, where the population does not exceed eighty thousand souls, where Lord Howick's regulations did not take effect till 1832, and where, before then, land had been granted with profusion—the sum of between 300,000*l.* and 400,000*l.* has been obtained by the sales of waste land, and the future revenue from this source is estimated, by competent judges, at not less than 200,000*l.* a-year. In the newest British colony, South Australia, which is scarcely founded, sales of waste land, at the rate of 12s. per acre, have produced about 40,000*l.* And in the British North American colonies, where land was profusely *granted* until 1831, the new plan of *selling* produces a revenue, which, though we cannot ascertain its amount, is so large as to have occasioned an entirely new demand on the part of the colonists; namely, that the whole

emigrants, the emigration fund may be made to augment the colonial population at the greatest possible rate—that by selecting for emigrants to be conveyed by that fund, grown-up but young persons in an equal proportion of the sexes, the maximum of effect may be produced with a given expenditure. The general effects of such a selection have been described as follows:—

“ Supposing all the people brought to the colony with the purchase-money of waste land to be young men and women in equal numbers, let us see what the effect would be on the colonial population. At the end of twenty years after the foundation of Virginia, the number of colonists was about 1800; though, during the twenty years, nearly 20,000 persons had reached the settlement. This rapid decrease of population was, as I have endeavoured to show elsewhere, owing chiefly to the misery of the colonists; but it was partly owing also to this—that of the 20,000 emigrants a very small proportion only consisted of females. So that, even if the colony had prospered from the beginning, the number of colonists would probably have been less, at the end of twenty years, than the number of emigrants during that period.

“ The settlement of New South Wales has so far prospered from the beginning, that no one has ever found it difficult to maintain a family: yet the population of the colony is nothing like as great as the number of emigrants. But why? simply because, of these

persons, by far the greater number were men; and that, of the women who composed the smaller number, many were past the age of child-bearing. Had those persons consisted of men and women in equal proportions, but of a middle age, the population of the colony might not have been much greater than it is; but if they had consisted entirely of young couples, who had just reached the age of puberty, the population of the colony would have advanced with surprising rapidity. Reckoning the number of emigrants in each year at two thousand, there seem to be grounds for believing, that if all these had been young couples, just arrived at the age of puberty, the population of the colony would by this time have amounted to nearly five hundred thousand, instead of its actual amount, less than fifty thousand; that the progress of population, and, we may add, of colonization, would have been ten times as great as it has been, with the same outlay for bringing people to the colony. At present, too, the proportion of young people in New South Wales is rather under than over the usual rate; whereas, in the supposed case, the proportion of young people would have been very much greater than it ever has been in any human society; and according, of course, to this great proportion of young people, would have been the prospect of future increase. \* \* \* \* \*

“ In any colony, the immediate effect of selecting young couples for emigration would be to diminish very much the ordinary cost of adding to the population of the colony. The passage of young couples



would not cost more than that of any other class, or of all classes mixed ; but, along with the young couples, the colony would obtain the greatest possible germ of future increase. The settlers of New South Wales, who, in the course of a few years, have made that colony to swarm with sheep, did not import lambs or old sheep ; still less did they import a large proportion of rams. They have imported altogether a very small number of sheep, compared with the vast number now in the colony. Their object was the production in the colony of the greatest number of sheep by the importation of the least number, or, in other words, at the least cost ; and this object they accomplished by selecting for importation those animals which, on account of their sex and age, were fit to produce the greatest number of young in the shortest time. If a like selection were made of the persons to be brought to a colony with the purchase-money of waste land, the land bought, it is evident, would become as valuable as it could ever become, much more quickly than if the emigrants should be a mixture of persons of all ages. In the former case, not only would the emigrants be, all of them, of the most valuable class as labourers, but they would be of a class fit to produce the most rapid increase of people in the colony ; to create, as soon as possible, in places now desert, a demand for food, for the raw materials of manufactures, for accommodation land, and for building-ground. The buyer of new land, therefore, would have his purchase-money laid out for him in

the way best of all calculated to be of service to him. \* \* \* \* By bringing none but young grown-up persons, the maximum of value would be obtained for any given outlay. But this is not all. The greatest quantity of labour would be obtained more easily than a less quantity. The natural time of marriage is a time of change, when two persons, just united for life, must, nearly always, seek a new home. The natural time of marriage, too, is one when the mind is most disposed to hope, to ambition, to undertakings which require decision and energy of purpose. Marriage produces great anxiety for the future, and a very strong desire to be better off in the world for the sake of expected offspring. Of what class are composed those numerous streams of emigrants, which flow continually from the eastern to the outside of the western states of America, by channels longer and rougher than the voyage from England to the eastern states? Not of single men, nor of old people, nor of middle-aged parents dragging children along with them, but, for the most part, of young couples, just married, seeking a new home, fondly assisting and encouraging each other, strong in health and spirits; not driven from their birth-place by fear of want, but attracted to a new place by the love of independence, by a sentiment of ambition, and, most of all perhaps, by anxiety for the welfare of children to come. This, then, is the class of people that would be most easily attracted to a colony by high wages and still better prospects. Others would be willing to come, if,

the old country co-operating with the colony, all in the old country were well-informed of the advantages of emigration: but these would be most willing; these would be not merely willing, but anxious to come. \* \* \* \*

\* By the proposed selection of emigrants, moreover, as the greatest quantity of relief from excessive numbers would be comprised in the removal of the least number of people, the maximum of good from emigration would be obtained, not only with the minimum of cost, but, what is far more important, with the minimum of painful feelings. All that old people and young children suffer more than other people from a long voyage, would be avoided. These only would remove who were already on the move to a new home; those only to whom, on account of their youth and animal spirits, separation from birth-place would be the least painful; those only, who had just formed the dearest connexion, and one not to be severed, but to be made happy by their removal. And this, the least degree of painful feeling, would be suffered by the smallest possible number of people. \* \* \* \*

"Each female would have a special protector from the moment of her departure from home. No man would have any excuse for dissolute habits. All the evils which have so often sprung from a disproportion between the sexes, would be avoided. Every pair of emigrants would have the strongest motives for industry, steadiness, and thrift. In a colony thus peopled, there would scarcely ever be any

single men or single women: nearly the whole population would consist of married men and women, boys and girls, and children. For many years, the proportion of children to grown-up people would be greater than was ever known since Shem, Ham, and Japhet, were surrounded by their little ones. The colony would be an immense nursery, and, all being at ease without being scattered, would afford the finest opportunity that ever occurred, to see what may be done for society by universal education. That must be a narrow breast, in which the last consideration does not raise some generous emotion\*."

Secondly, either in an established colony, where the previous granting of land had caused so great an excess of land in proportion to people, that the new system could not be expected to operate very effectively for some time, or in founding a colony before the new system had come into operation at all,—in both or either of these cases, the whole effect of that system may be produced at once, by means of *anticipating the future sales of land*,—by means of raising money for emigration on the security of future sales. In the case of founding a colony, there would be less call for thus anticipating future sales, if the capitalists about to emigrate should purchase land before their departure, and should so provide an emigration fund for the incipient colony: or rather this course would be, in fact, an anticipation of

\* *England and America.*

future sales—a sale by anticipation. If the sum obtained by it were sufficient for the purposes of the colony, any other mode of anticipation would be unnecessary; but if not, or if at any other time a greater want of labourers should occur than could be immediately supplied by the current sales of land, then future sales might be properly anticipated, by means of a loan for emigration secured on the produce of future sales.

Such is the whole system which the legislature has guaranteed for the new colony of South Australia. We have yet to show that this system affords the means of establishing colonies without any charge upon the government of the mother-country.

The prospect of a continual supply of labour in due proportion to every increase of appropriated land, has led to the expectation that industry will be very productive in South Australia, and therefore that the means of raising a public revenue will increase continually with the progress of population and settlement; and this belief has enabled the commissioners under the South Australian act, having authority for that purpose, to anticipate the future public revenue of the colony, by raising upon that security a loan for public objects. They are also authorized to give as a collateral or joint security for loans raised for public objects, the future produce of sales of land. Upon this joint security, they have actually raised ample funds for establishing and governing the first settlements. The requisite funds, in short, for all purposes, have been provided

by the first settlers and others who think well of their undertaking. South Australia does not even appear in the estimates laid before Parliament. With a view to the same end, it is proposed to adopt the same means in the present instance\*.

\* The new British system of colonization has been fully described in the publications of which a list follows:—

*Sketch of a Proposal for colonizing Australasia.* 1829.

*A Letter from Sydney, the principal town of Australasia.* Edited by R. Gouger. 1829.

*A Statement of the Principles and Objects of a proposed Society for the cure and prevention of Pauperism, by means of Systematic Colonisation.* 1830.

*A Letter to the Rt. Hon. Sir George Murray, on Systematic Colonisation ;* by Charles Tennant, Esq. M. P. 1830.

*Letters to Viscount Howick in the Spectator newspaper.* 1831-2.

*Proposal to his Majesty's Government for founding a Colony on the South Coast of Australia.* 1831.

*Plan for a Company to be established for founding a Colony in Southern Australia.* 1831.

*Letters forming part of a Correspondence with Nassau Wm. Senior, Esq., concerning Systematic Colonisation ;* by Charles Tennant, Esq., M. P. 1831.

*A Lecture on Colonization, delivered before the Literary Association at the London Tavern, Dec. 5th 1831 ;* by R. D. Hanson, Esq. 1832.

*Emigration and Colonisation. A Speech delivered at a general meeting of the National Colonisation Society in June, 1830,* by William Hutt, Esq., M. P. 1832.

*England and America. A comparison of the Social and Political State of the Two Countries.* 1833.

*The New British Province of South Australia ; with an account of the Principles, Objects, Plan, and Prospects of the Colony.* 1834.

*Colonisation ; particularly in Southern Australia ;* by Colonel Charles James Napier, C. B. 1835.

*Colonisation of South Australia ;* by R. Torrens, Esq., F.R.S., Chairman of the Colonization Commissioners for South Australia. 1835.

*First Annual Report of the Colonisation Commissioners for South Australia.* Ordered by the House of Commons to be printed, 25th July, 1836.

*Report from the Select Committee (House of Commons) on the Disposal of Lands in the British Colonies, together with the Minutes of Evidence and Appendix.* 1836.

*The First Step to a Poor Law for Ireland ;* by Henry George Ward, Esq., M. P. 1837.

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## CHAPTER II.

## CIVILIZATION OF THE NEW ZEALANDERS.

**Natural state of the New Zealanders—Their capacity for Civilization—Improved by intercourse with a superior race—Actual British colonization of New Zealand—Suggestion for establishing law in New Zealand—Proposed measure not one of mere Colonization, but a deliberate and systematic plan for preserving and civilizing the native race.**

RECOVERING for a moment to the great revenue which the United States derive from the sale of waste land, to the still greater revenue, in proportion to people, derived from that source in New South Wales, and to the success thus far of the self-supporting though infant colony of South Australia, it may be said that the system of colonization which has been set on foot by Lord Howick's regulations and the South Australian act, is no longer under experiment merely, but that its merits have been sufficiently ascertained by experience. In the application, therefore, of that system to New Zealand, there is no such novelty as requires an apology for its adoption. But in selecting New Zealand as a field to which that system may be very beneficially extended, the Association have had an object which may be described as altogether new,—that of reclaiming and cultivating a moral wilderness,—that



of civilizing a barbarous people by means of a deliberate plan and systematic efforts. This, indeed, will be an experiment; for, though professions of a desire to civilize barbarians have often been used as pretexts for oppressing and exterminating them, no attempt to improve a savage people, by means of colonization, was ever made deliberately and systematically. The success of such an experiment must in a great measure depend on the natural capacity of the inferior race for improvement. It will be seen that, in this respect, the native inhabitants of New Zealand are superior to most, if not all thoroughly savage people.

The New Zealanders are a thoroughly savage people. Very few in proportion to their territory; they are divided into a number of small and completely independent tribes, almost perpetually at war with each other. Excepting some few tribes, who, through their intercourse with Europeans, have advanced considerably in the acquisition of new wants, they scarcely cultivate the earth, and are often exposed to famine. They make war, sometimes in order to obtain provisions by plunder, sometimes from motives of revenge only: and the common result of their warfare is the extermination of the conquered tribe, partly in battle or by massacre afterwards, and in part by carrying off the survivors and reducing them to slavery. A New Zealand slave appears to be the most miserable being on the face of the earth. The women, as amongst all savages, are treated with barbarous inhumanity;

and there can be no doubt whatever of the cannibalism of the New Zealanders.

It is equally certain, however, that these poor savages have a remarkable capacity for becoming civilized—a peculiar aptitude for being improved by intercourse with civilization. In physical conformation, and in the natural faculties of the mind, they seem not inferior to any race; nor does there appear any repugnance between the New Zealanders and Europeans, such as to forbid the hope of an amalgamation of the two races by marriage. On the contrary, judging from the civilizing influence of missionary schools upon the youth of both sexes, and according to the opinion of observant Englishmen who have long resided in the country, there is good reason to hope that, under favourable circumstances, future generations of Europeans and natives may intermarry and become one people. In all parts of the two islands, and especially in the northern peninsula of the North Island, where the greatest number of Europeans are permanently settled, the natives *have been* greatly improved. A good many have become Christians, and the character of a far greater number have been softened by the teaching and example of English missionaries. We must refer to subsequent pages for some very interesting details on this point. Wheresoever there has been intercourse with Europeans, the natives have acquired new wants, and strive to supply them by such exertions as most savages seem to be incapable of making. They easily practise many of the

useful arts; they readily work as labourers for hire; they make excellent sailors and whalers; under the direction of English settlers, they gather and grow many commodities for distant markets; they even build vessels of European construction; in some places they save a capital, and buy and sell as traders; and in these places, where they have learned to value the institution of property, they anxiously desire the benefits of regular government.

But the picture of their intercourse with civilized men, has its dark side also; and a very black one it is. New Zealand is already partially colonized by Englishmen. The number of British subjects settled there in 1835, was estimated at nearly two thousand; and of these, from one hundred and fifty, to two hundred were supposed to be runaway sailors, or convicts who had escaped from Van Diemen's Land and New South Wales. Besides these *settlers*, there are numerous *sojourners*—the crews of trading and whaling vessels—some of whom are generally to be found in most of the bays and harbours of both islands. The number, both of settlers and sojourners, is continually increasing. There is no law, no authority of any kind to restrain either class from following the impulses of their own mere will. Imagine that the laws were suspended in England for a month! By imagining this, it will be understood that the runaway convicts are not the only class of British subjects who prove a curse to the natives. The crimes against the natives committed by some captains of English vessels, are so atrocious

as to be hardly credible. With the exception of a few missionaries in one corner of one of the islands, and a few well-disposed settlers in various parts of both islands, the British colonizers of New Zealand seem to vie with each other in counteracting the good which the natives have unquestionably derived from their intercourse with civilization. There is scarcely a harbour of either island, not infested with lawless Englishmen of one class or other. They encourage the natural vices of the natives, and teach them new ones. In making bargains for land, for labour, and for the natural productions of the country, they practise upon the natives every species of delusion and fraud, not unfrequently gaining their ends by pretending to have authority from the British government. They promote and take part in native wars and massacre. They have spread disease over all the coasts of New Zealand, and have also infected the natives with a taste for ardent spirits. They really deserve a name which has been given them—that of “Devil’s missionaries.”

So long as five years ago, the lawless doings of Englishmen in New Zealand attracted the notice of our government; and a bill was brought into the House of Commons (by Lord Howick), which had for its object to place British subjects in that country under the restraints of British law; but, for what reason we know not, the measure was abandoned, and an officer was appointed to reside at the Bay of Islands, as some sort of check upon British settlers and sojourners. Without any physical force, how-

ever, to sustain his authority, if he had any; and even without any kind of legitimate authority in a foreign country, his well-meant efforts have been of little or no avail. He is described by an eye-witness as resembling "a man-of-war without guns." The only function that he can exercise—that of reporting to the governors of neighbouring convict colonies upon the conduct of British subjects in New Zealand—is confined to one corner of one of the islands. His appointment, therefore, proves a most inadequate means of putting a stop to the evils of lawless British colonization. Those evils have increased since his appointment, and are steadily increasing. Considering the rapid growth of British fisheries in the South Seas generally, of the facilities for obtaining repairs and provisions in New Zealand, and of the attraction which the settlement of runaway convicts and other desperadoes furnishes to more people of the same class, it was really high time that the following description of British colonization in New Zealand should be published with the authority of Parliament.

It consists of an extract from the Report of the Select Committee of the House of Commons on Aborigines, and will excite a painful interest in the mind of every reader who is not devoid of generous and patriotic sentiments.

"We next turn our view to those islands in the Pacific Ocean to which we resort for purposes of traffic, without having planted colonies upon them;

and again we must repeat our belief that our penal colonies have been the inlet of incalculable mischief to this whole quarter of the world. It will be hard, we think, to find compensation, not only to Australia, but to New Zealand, and the innumerable islands of the South Seas, for the murders, the misery, the contamination, which we have brought upon them. Our runaway convicts are the pests of savage as well as of civilized society; so are our runaway sailors; and the crews of our whaling vessels, and of the traders from New South Wales, too often act in the most reckless and immoral manner, when at a distance from the restraints of justice: in proof of this we need only refer to the evidence of the missionaries.

“It is stated that there have been not less than one hundred and fifty or two hundred runaways at once on the islands of New Zealand, counteracting all that was done for the moral improvement of the people, and teaching them every vice. \* \* \* \*

“The lawless conduct of the crews of vessels must necessarily have an injurious effect on our trade, and on that ground alone demands investigation. In the month of April, 1834, Mr. Busby states there were twenty-nine vessels at one time in the Bay of Islands, and that seldom a day passed without some complaint being made to him of the most outrageous conduct on the part of their crews, which he had not the means of repressing, since these reckless seamen totally disregarded the usages of their own

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country and the unsupported authority of the British resident.

"Till lately the tattooed heads of New Zealanders were sold at Sydney as objects of curiosity; and Mr. Yate says he has known people give property to a chief for the purpose of getting them to kill their slaves, that they might have some heads to take to New South Wales.

"This degrading traffic was prohibited by General Darling, the governor, upon the following occasion: in a representation made to Governor Darling, the Rev. Mr. Marsden states, that the captain of an English vessel being, as he conceived, insulted by some native women, set one tribe upon another to avenge his quarrel, and supplied them with arms and ammunition to fight. The natives were thus involved in a war, through the recklessness of a foreigner; for, as they alleged, it was not their own quarrel, and they wished to know what satisfaction the English would give them for the lives which had been taken. When, however, Mr. Marsden proposed writing to England to prevent the return of the obnoxious captain, they requested he would by no means do so, as they wished he might return, and then they would take satisfaction themselves.

"In the prosecution of the war thus excited, a party of forty-one Bay of Islands made an expedition against some tribes of the south. Forty of the former were cut off, and a few weeks after the slaughter, a Captain Jack went and purchased thirteen chiefs' heads, and bringing them back to the Bay of Islands,

emptied them out of a sack, in the presence of their relations. The New Zealanders were, very properly, so much enraged, that they told this captain they should take possession of the ship, and put the laws of their country into execution. When he found that they were in earnest, he cut his cable, and left the harbour, and afterwards had a narrow escape from them at Taurunga. He afterwards reached Sydney, and it came to the knowledge of the governor that he brought there ten of these heads for sale, on which discovery the practice was declared unlawful. Mr. Yate mentions an instance of a captain going three hundred miles from the Bay of Islands to East Cape, enticing twenty-five young men, the sons of chiefs, on board his vessel, and delivering them to the Bay of Islanders, with whom they were at war, merely to gain the favour of the latter and to obtain supplies for his vessel. The youths were afterwards redeemed from slavery by the missionaries, and restored to their friends. Mr. Yate once took from the hand of a New Zealand chief a packet of corrosive sublimate, which a captain had given to the savage in order to enable him to poison his enemies. Mr. Coates, the secretary of the Church Missionary Society, communicated to your committee a letter from the Rev. S. Marsden to Governor-General Darling, giving the particulars of a most horrid massacre perpetrated by means of the assistance of the master and crew of a British merchant brig. The circumstances were reported as follows to Mr. Marsden by two New Zealand chiefs,



have supposed that he had sufficient cause for acting as he did. Captain Stewart became instrumental to the massacre, (which could not have taken place but for his agency,) in order to obtain a supply of flax\*.

“General Darling referred the case to the Crown Solicitor, with directions to bring the offenders to justice, but, through some unexplained legal difficulty, this was never effected. Captain Stewart was indeed held to bail, but the other parties implicated, and the sailors who might have been witnesses, were suffered to leave the country. Thus, then, we have seen that an atrocious crime, involving the murder of many individuals, has been perpetrated through the instrumentality of a British subject, and that yet neither he, nor any of his accomplices, have suffered any punishment. Whether this impunity has arisen from defect in the law, or from inability to carry the law into execution, does not so clearly appear; but in either case it is incumbent upon this nation to provide against the repetition of outrages so destructive to the natives and so discreditable to the British name. We cannot conclude this melancholy detail without quoting the expressions of indignation with which this and other atrocities committed in New Zealand, are spoken of by the then Secretary of State for our Colonies, Lord Goderich:—

\* Governor Darling's despatch to Lord Goderich, 12th April, 1834.

“It is impossible to read, without shame and indignation, the details which these documents disclose. The unfortunate natives of New Zealand, unless some decisive measures of prevention be adopted, will, I fear, be shortly added to the number of those barbarous tribes who, in different parts of the globe, have fallen a sacrifice to their intercourse with civilized men, who bear and disgrace the name of Christians. When, for mercenary purposes, the natives of Europe minister to the passions by which these savages are inflamed against each other, and introduce them to the knowledge of depraved acts and licentious gratifications of the most debased inhabitants of our great cities, the inevitable consequence is a rapid decline of population, preceded by every variety of suffering. *Considering what is the character of a large part of the population of New South Wales and Van Diemen's Land, what opportunities of settling themselves in New Zealand are afforded them by the extensive intercourse which has recently been established; adverting also to the conduct which has been pursued in those islands by the masters and crews of British vessels, and finding from the letter of the Rev. Mr. Williams, that the work of depopulation is already proceeding fast; I cannot contemplate the too probable results without the deepest anxiety.* There can be no more sacred duty than that of using every possible method to rescue the natives of those extensive islands from the further evils which impend over them, and to deliver our

own country from the disgrace and crime of having either occasioned or tolerated such atrocities\*.'"

Not misled, we trust, by the feelings of "shame and indignation" with which we have read this and other accounts of the actual British colonization of New Zealand, we have a confident reliance that, when the facts shall be generally known, so enormous an evil will not be allowed to continue; still less to grow, and strengthen itself, as it must do unless prompt and decided measures be taken for its suppression. The question then is—what should those measures be?

Two very different plans have been proposed.

First, it has been suggested that the Church missionaries, who are settled in the northern peninsula of the North Island, have obtained a sufficient influence with the tribes there, to induce them to form some sort of *native* government for that part of the country; and that such a government would be able, not only to repress the crimes of British visitors and settlers, and likewise to prevent the further immigration of convict refugees and other desperate vagabonds, but also to establish the restraints and protection of laws for all classes of people, native as well as foreign. But it is admitted that the natives could not preserve, or even form such a government,

\* Despatch of Lord Goderich to Major-General Bourke, 31st January, 1832.

except under the guidance of a higher degree of intelligence than they at present possess; and that they would want a physical force for accomplishing some of its most important ends, especially those relating to foreigners sojourning on ship-board in the bays and harbours of New Zealand. In short, a *self-relying* native government, even for a small portion of the country, seems out of the question. It follows, and has therefore been proposed, that the contemplated native government should be advised, —that is, directed,—by the missionaries who had induced the chiefs to form it; or, if there were objections to such a mixture of spiritual and secular functions, then by a resident or civil officer acting on behalf of the British crown; and that, in either case, the physical force of such a native government should be supplied by England in the shape of English ships of war. This proposed government, then, would be both guided and upheld by a foreign authority: it would be really and truly a British government, though in a native garb. And we are persuaded, along with the zealous friends of New Zealand who are the authors of this suggestion, that, except by means of a British authority, it will not be possible to maintain any sort of *government* in New Zealand, either for natives or British subjects; or even to check, still less to prevent, that lawless and infamous mode of British colonization which is now making rapid progress, and which, all testimony concurs in asserting, threatens to exterminate the New Zealand race.

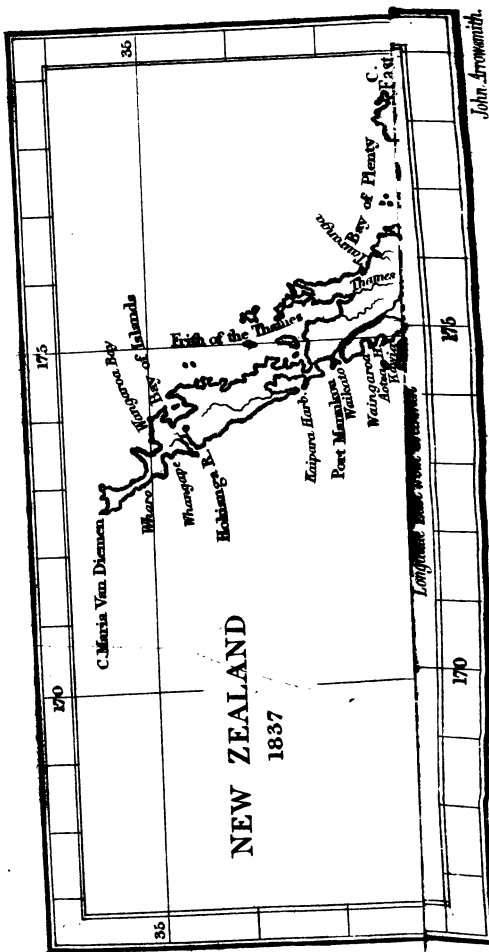
This is one of the main grounds on which the Association have built their plan for colonizing New Zealand. But their plan will be found to differ very materially from all other projects for extending British dominion; since, as we have indicated before, and as will be now fully seen further on, it comprises a deliberate and methodical scheme for leading a savage people to embrace the religion, language, laws, and social habits of an advanced country,—for serving in the highest degree, instead of gradually exterminating, the aborigines of the country to be settled. We are not only ready to admit, but should be amongst the first to assert, that the common effect of measures of *mere* colonization has been to exterminate the aboriginal race. This, however, is not a plan of mere colonization: it has for its object to civilize as well as to colonize: referring to the words of Lord Goderich, we may even say, that our plan has in view, to preserve the New Zealand race from extermination. Some details of the plan, illustrative of the principles here asserted, will be found in subsequent chapters.

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John Arrowsmith.

New Zealand Association.

## CHAPTER III.

NEW ZEALAND, AS A FIELD FOR BRITISH  
COLONIZATION.

Natural circumstances of the New Zealand group—Extent and position—Soil and climate—Harbours—Minerals and other natural productions—Imported plants and animals—New Zealand and southern whale fisheries—These islands the natural centre of a great maritime trade—Why not colonized before—Moral influence on neighbouring nations of British colonization in New Zealand.

THE urgent necessity of adopting some measures for putting a stop to the present mode of colonizing New Zealand, and the superiority of the New Zealanders to most barbarous nations—their greater natural aptitude for amalgamation with British colonists—these are not the only considerations which point to their country as a most eligible field for a novel enterprise in colonization. For the physical circumstances of these islands—their relative position, their soil, climate, harbours, rivers, and valuable natural productions—all invite Englishmen to settle there. And it will not be overlooked by those for whom the subject of civilizing the natives possesses more interest than that of colonizing their waste lands, that the advantages to be derived by the aborigines from intercourse and association with legalized and orderly British settlements, must in



a great measure depend on the prosperity of the British settlers. Now we believe of New Zealand, quoting from a former statement of the objects of this Society, that, "no part of the world presents, either a more eligible field for the exertion of British enterprise, or a more promising career of usefulness and satisfaction to those who have to labour in the cause of human improvement."

Various particulars concerning the natural circumstances of New Zealand, will be found collected in subsequent pages. It must suffice to say here:—

1. That the New Zealand group consists mainly of two large islands, nearly adjoining, and extending in their whole length about eight hundred miles, with an average breadth of about one hundred miles; their position lengthwise being between the 48th and 34th degrees of south latitude, and resembling with respect to temperature (after an allowance for the lower degree of heat in the southern hemisphere) that of the land between the south of Portugal and the north of France,—pervading we may say, but without exceeding, the most favoured part of the temperate region: and that numerous witnesses of ample experience, concur in describing the extremes of cold in winter and heat in summer as being within peculiarly narrow limits; which is to describe the climate as one of the most equable in the world.

2. That the two large islands are intersected in the greater part of their length by a chain of mountains perpetually covered with snow, and higher, it is

supposed, than the European Alps; from which it would be inferred, as is really the case, that the country abounds in streams and rivers always flowing: that droughts, such as occur in New South Wales, have never been known, but that, on the contrary, rain falls plentifully in every due season, though never to an inconvenient degree.

3. That in the number, security, and convenient distribution of their harbours, these islands are not only unsurpassed, but that they appear to excel every other country of similar extent.

4. That, as might have been expected from the Andes-like chain which forms, as it were, the backbone of this country, indications of varied mineral wealth have been observed, and that no doubt remains of the existence of coal and iron in great abundance: that the whole country, excepting the regions of perpetual snow, is covered with one or other of the four following productions; viz. first, grass, of which there are extensive ranges on the east side of the south island, at least; secondly, the *formium tenax*, or New Zealand flax, which appears to grow universally in low situations, and which, such is the strength and fineness of its fibre, requires only care in gathering and preparation, to rival, if not supersede European flax in the markets of Europe; thirdly, a plant, called fern, which affords a wholesome food for cattle, and now supports great numbers of wild swine in both islands; and, fourthly, a greater variety of finer trees,—timber of a finer quality, and adapted to a greater number of different

purposes, including all that relates to ship-building—than is produced in the forests, it may be safely said, of any other part of the world; which last production finds a ready and profitable market, not merely with the British Admiralty, who now regularly despatch vessels to procure spars in New Zealand, but also in Van Diemen's Land, New South Wales, various ports on the west coast of South America, Brazil, and British India.

5. That in whatever part of either island they have been planted, European vegetables, fruits, grasses, and many sorts of grain, flourish remarkably, but not more than the different animals which have hitherto been imported, such as rabbits, goats, swine, sheep, cattle; and horses.

6. That the rivers and lakes abound with edible fish in great variety and of excellent quality; and that the coasts are more frequented than perhaps any other habitable country at present, by seals and whales.

7. That New Zealand lies in the heart of the southern whale fisheries; and that so serviceable are these islands to that new extensive and rapidly growing branch of industry, as a place for refitting and obtaining provisions, and also for hiring native hands as sailors and whalers, that, what with the foreign demand for New Zealand potatoes, wheat, flax, and timber, not less than the great number of four hundred vessels are supposed to lie at anchor there in the course of a twelvemonth.

8. That Cook's Strait, between the two islands,

forms part of the direct track of vessels homeward bound from the Australian colonies; that many such vessels go through Cook's Strait, while the others at present pass New Zealand at either its southern or northern extremity, but that all would prefer the midway of Cook's Strait, if that channel were properly surveyed, lighted, and furnished with pilots; and that, consequently, settlements in Cook's Strait,—at Port Hardy in D'Urville's Island, Queen Charlotte's Sound, Cloudy Bay, and Port Nicholson, would obtain stock-cattle, and other supplies from New South Wales, with peculiar facility and cheapness, since homeward-bound vessels would naturally load in part or sometimes entirely with stock-cattle for New Zealand (and especially on deck in favourable weather which prevails during nine months of the year), discharging that cargo at New Zealand, and reloading there with water and provisions for the homeward voyage, as well as with a New Zealand cargo for Europe, of fish-oil, flax, timber, and other productions of the country. But this is only a sample of the benefits which would accrue to British settlements in New Zealand, from having at the very outset of their career, several kinds of commodities suitable to distant markets, and from the peculiarly favourable position of that country with respect to trade. For,

9. That by the operation of Lord Howick's regulations and the South Australian act, the colonization of Australia is most rapidly advancing, and yet, so great are the profits of wool-growing there, that

capital is drawn from agricultural to pastoral pursuits, and to such an extent, that the settlements do not produce grain for their own consumption (New South Wales being in part supplied with flour from New England in North America,) and that, consequently, agricultural productions, for which New Zealand is more peculiarly adapted, (and especially potatoes and grain which are already exported from New Zealand to Australia,) would find ready markets in New South Wales and South Australia, being exchanged there, in all probability, for British manufactured goods which the Australian merchants had obtained by the sale of their wool in London and Liverpool.

10, and lastly, That the relative position of New Zealand, in the midst of the now greatest sea-fisheries within easy distance of thousands of inhabited islands, including, besides Australia and Van Diemen's Land, the great Polynesian and rich Indian Archipelagoes,—and, further, numerous and excellent harbours, and the natural productions of the country, which supply almost inexhaustible materials for the building and fitting of ships,—point out these islands as the natural seat of a maritime population, and the natural centre of a vast maritime trade, which last would supply in its maturity, as in its progress it had engendered, the wants of millions at present strangers to the civilizing influence of commerce.

From this review, though so brief and imperfect, of the natural advantages of New Zealand, the question arises—Why was not so fine a country colonized

before? The answer may, perhaps, be given in one word—cannibalism. Projects for colonizing New Zealand have been formed without number, (and one, under the auspices of Mr. Lambton, now Earl of Durham, was carried into partial effect about twelve years ago,) but have been abandoned one after the other, and chiefly, we suspect, on account of the impression made upon European imaginations by the undoubted cannibalism of the New Zealanders. It has been generally supposed, and is still imagined by many, that these people are pre-eminently savage, cruel, and hostile to foreigners. Experience, the best of guides, has now proved the contrary; presenting the curious spectacle of savage tribes, not merely suffering but courting relations with foreigners—not opposing but inviting the permanent settlement of English people amongst them—not disregarding merely, but cherishing defenceless missionaries and other strangers—even protecting helpless English women and children from the outrages of savage Englishmen—never, it is believed, attacking Europeans save in retaliation for injuries received—invariably treating with kindness those who treat them kindly—and even submitting to fraud and outrage from depraved sojourners, for the sake of some advantages which, on the other hand, they have unquestionably derived from their intercourse with a lawless civilization.

As they have encouraged the colonization of their country in the worst possible manner, surely we may

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expect that they will embrace a measure of colonization deliberately planned for their good. Positive evidence, which is given elsewhere, confirms this reasonable conclusion. But we are hardly sorry that a different opinion has prevailed. If it had not been for the terror excited by their cannibalism, New Zealand would probably have been colonized long ago, without regard, at all events, to the rights or well-being of the aborigines, and might even have furnished another case of "the shameful and un-blessed thing," as convict colonization was termed by Bacon.

And here it should be observed that the circumstances which promise to render New Zealand the centre of a great maritime trade, are also calculated to make those islands a nursery of moral good or evil to be transplanted amongst the neighbouring nations. The penal settlements of Australia have infected with their moral corruption, not only New Zealand, but all the inhabited islands of the Polynesian and Indian Archipelagoes. But if New Zealand were so colonized that her aboriginal people should be truly civilized, embracing the Christian faith, and acquiring, by degrees, a moral equality with the British race, then will England have taken the most effectual step towards counter-acting the pestilent influence upon surrounding nations of her convict colonies in Australia.

Good cometh out of evil; and we cannot regret, let us repeat, that a barbarous practice of the New

Zealanders has hitherto prevented the regular colonization of their country. That field for British colonization may be weeded of the poisonous things which we have planted in it, and is yet open to be sown with good moral seed, such as one should wish to see fructifying there, and spreading, by the aid of commerce, over all surrounding lands.

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## CHAPTER IV.

MODE OF ESTABLISHING BRITISH DOMINION  
IN NEW ZEALAND.

Sovereign independence of the Native Tribes—Their full, free, and perfectly-understanding consent to all cessions of Territory—Natives inhabiting British Territory to have all the Rights of British Subjects—And the means of enforcing those Rights—Other provisions and suggestions in favour of the Natives.

CAPTAIN COOK, who discovered the insular character of New Zealand, and who was the first European that landed there, took possession of the country in the name of his sovereign; in 1814, the representative of the crown of England in New South Wales, issued a proclamation declaring New Zealand to be a British dependency; and a considerable though irregular colony of British subjects is already established there. It follows that this is the only state which possesses any right to colonize the New Zealand group. But it does not follow that we possess such a right as against the native inhabitants of the country. Not long ago, if the British government had desired to colonize New Zealand, the rights of the natives would have been wholly disregarded: a recent change of opinion in this country on the subject of the rights of uncivilized nations, now forbids the invasion and confiscation of a territory which is as

truly the property of its native inhabitants as the soil of England belongs to her landowners. And though it were ever so easy to pursue the old course of substituting might for right, yet this would defeat a main object of the present undertaking. Wishing to civilize the New Zealanders by means of their amalgamation with our own race, it is indispensable that we should treat them with exact justice. With our views, it would be a folly as well as a crime to do violence to any inclination of the natives. Putting conscience aside, mere policy demands that in our whole intercourse with them we should eschew force, and deceit, and every sort of injustice, relying on persuasion only—on the kind of influence to which alone the successful missionaries have trusted.

It follows, that in all our proceedings, the national independence of the New Zealanders, already acknowledged by the British government in the appointment of a Resident and the recognition of a New Zealand flag, must be carefully respected, and especially that we should not attempt to convert any part of their country into British territory, without their full, free, and perfectly-understanding consent and approval. This, we should term a principle of the Association, if it were not obviously a consequence of the principles before laid down.

But although property in land and the sovereign rights of chiefs be well established native institutions; and although the different tribes, in concert with and represented by their chiefs, are, not merely

willing, but anxious to make cessions of territory for the purpose of British colonisation, yet from the want of any central native authority—in consequence of the complete independence upon each other of the several tribes—it is impossible that the whole territory as respects property in land, or the sovereignty of the whole territory as respects government, should be at once ceded to the British Crown. It is only by a gradual process, that the advantages of regular government can be extended to the whole of New Zealand.

The first step will be to obtain from those tribes which are already disposed to part with their land and their sovereign rights, certain portions of territory, which would become part of her Majesty's foreign possessions. Here British settlements would be formed, with regular government. And then it is proposed, that all persons residing within the British parts of New Zealand should enjoy every right and privilege of the rest of her Majesty's subjects. The natives would part with land which they scarcely know how to cultivate, and with a dominion which they are incapable of exercising beneficially: and in return they would obtain, besides the price in money or goods actually paid for the land ceded, all the rights of British subjects, with the advantages, not merely of protection against other British subjects, but also of the fostering care of a power deliberately exerted with a view to placing them, as soon as possible, on terms of intel-

lectual, moral, and social equality with the colonists. Some details upon this point will not be misplaced here.

Within the British territory, slavery could not exist; and this should be very fully explained to the chiefs before any cession of lands was completed. Cooks or slaves, therefore, inhabiting the British settlements, would be free. As respects all classes of natives, it would be idle, or rather deceitful, to declare them entitled to the rights of British subjects, if we did not also give them the means of enforcing such rights. With this last view, it is proposed that there shall be established in every settlement one court of justice at least, presided over by a magistrate well acquainted with the native language; that evidence of heathen natives shall be received; that there shall also be in each settlement an officer, called Protector of Natives, whose duty it should be to manage all causes on behalf of natives; and that all legal proceedings on behalf of natives shall be carried on at the public expense. It is also proposed that every settlement should be subject to a law, in the nature of the English poor-law, which would provide against the destitution of the lower class of natives inhabiting the settlements. The chiefs and their sons, natives of ceded territory, losing the slaves who had hitherto supported them, should, by all possible means, be encouraged to engage in military and civil employments under the government; and further provision should be made for the chiefs and their families whose ter-

ritory had been ceded, by reserving, to be held in trust for their use and benefit, a certain proportion of the land with which they had parted\*. In the employment of labourers, the government should give a preference to natives whenever any were unemployed; and special facilities should be given to the natives for accumulating savings from the wages of their labour.

The means of instruction, moreover, should be afforded to the native youth and children at the public expense, in schools where they would be mixed with our own children; and lastly, a religious establishment (more fully described hereafter,) by teaching the natives to appreciate the advantages, and respect the obligations of Christian marriage, would tend to promote more than the equality,—namely, the ultimate amalgamation of the two races.

Supposing the British territory thus rendered very attractive to the best-disposed natives, the native population of the British settlements would be augmented by immigration from other parts of the country; and it may also be presumed, that after some British settlements had practically shown the advantages of regular government, those tribes who were still without those advantages, would become more and more desirous to obtain them. By degrees, then, and by the desire of the native inhabitants,

\* For some highly valuable remarks on the subject of exceptional laws in favour of the natives, see Appendix A.

British sovereignty and laws would be extended over the whole of New Zealand.

In the mean while, however, those portions of territory which had not been ceded to the British crown must be treated as the possession of an independent sovereign; and all British intercourse with the tribes inhabiting such lands, must be regulated by treaty. The government of the British settlements, representing the crown of England, might, indeed, exert a persuasive influence amongst the yet independent tribes, for the repression of native wars, and also for regulating commercial intercourse between natives and British subjects in general. And it would be no infraction of the principle of native independence—of the rule according to which native consent should precede every exertion of British authority upon unceded territory—if the government of the British settlements were authorised to seize, try, and punish British subjects, for crimes committed on native territory, and to seize runaway convicts who had settled there.

In order to avoid any infraction of the principle above stated, it would only be necessary to provide, that the authority in question should not be exercised except as regards districts where the native tribes had, by formal treaty, agreed to its exercise. In all probability, there is not a single tribe in New Zealand, but would gladly accept such protection from the misconduct of lawless rovers, subjects of the British crown. And in this way, although British dominion should be always confined to spots where

the natives had freely become British subjects, yet British protection for the natives would be extended to the whole country. We know not of any other unobjectionable "method to rescue the natives of those extensive islands from the evils which impend over them, and to deliver our own country from the disgrace and crime of having occasioned or tolerated such atrocities\*."

\* Lord Goderich's despatch to General Bourke.

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## CHAPTER V.

## MODE OF COLONIZING BRITISH TERRITORY.

**Lands ceded to the Crown to be sold at a uniform price—Power to sell in England—Fixed proportion of Purchase-money for local improvements—Remainder to be an Emigration Fund—Ordinary Revenue from Taxation—Anticipation both of Emigration Fund and of Ordinary Revenue, by means of Loans for public purposes—Illustration of the System—Claims and existing rights of British Subjects to New Zealand land.**

**ADHERING** to the principles of Lord Howick's regulations and the South Australian Act, it is proposed,

1. That land ceded to the British crown, excepting always a portion reserved to be held in trust for the use and benefit of native chiefs and their families, shall be declared public land, and shall be open to private appropriation by British subjects, in unlimited quantities, upon terms of perfect equality, and upon one condition only—that is to say, payment in ready-money of an uniform price per acre, to be determined from time to time by competent authority.

2. That the authority charged with the disposal of public land shall be empowered to sell the same in England, giving receipts for the purchase-money, which receipts shall entitle the holders thereof, or their agents, to select land in the settlements, in the same way, and to the same effect, as if the purchase-money had been paid there.



3. That, with certain exceptions hereinafter set forth, the whole of the fund received as the purchase-money of public land, be devoted to the purpose of defraying the cost of the emigration of labourers from this country to New Zealand; with provisions in detail for enabling buyers of land to nominate labourers for a free passage to the settlement in which the land has been purchased.

4. That the cost of purchasing cessions of territory from the natives, be defrayed out of the fund received as the purchase-money of public land.

5. That some small fixed proportion of the purchase-money of public land be employed, always in the district where the purchase has been made, for such local public purposes as the making of roads, and the building of school-houses and places of worship.

6. That, for the purpose of defraying the ordinary public expenditure of the settlements, the governing authority there be empowered to impose duties, rates, and taxes.

7. That in order to defray the cost of conveying labourers to the settlements, until the emigration fund, derived from sales of land, be sufficient for that purpose, and also in order to defray the cost of establishing settlements, and of governing them until their ordinary revenue shall be sufficient for the latter purpose, a loan or loans be raised upon the joint security, both of the ordinary revenue of the settlements and of the purchase-money of public land, in all time to come; but that, although both funds

collaterally should be made the security for the whole of such loan or loans, yet that the portion thereof which may be expended for emigration, be a particular charge upon the public land fund, and the portion expended for general purposes be a particular charge upon the ordinary revenue; the joint liability of both funds for the whole loan, being intended only to provide for the case in which either fund should prove insufficient to meet its own particular charge.

In order to explain the operation of this system, let us suppose, that persons intending to settle in New Zealand and others, are ready to purchase orders for public land to the amount of 50,000*l.*, and also to advance upon loan the sum of 100,000*l.*; that half of the loan, that is, 50,000*l.*, were expended on the emigration of labourers, and the other half for general purposes. The buyers of land would thus receive back the full amount of their purchase-money in the shape of labour and population; and government would be established; while the 50,000*l.* which had been paid for land (deducting a small portion for local improvements, and also what was paid to the natives for land,) would provide interest on the loan until more land had been sold, and a colonial revenue had arisen. With a provision for the regular payment of interest, the whole loan would be expended in improving the security on which it had been advanced.

Supposing that the operation were not repeated, the loan would either be paid off, half of it out of the produce of future sales of land, and the other

half out of the ordinary revenue ; or if it were not paid off, the interest would be defrayed, half of it out of the public lands fund, and the other half out of the ordinary revenue—both funds, however, in case of the failure of either, being equally liable for the whole principal and interest.

But this operation would probably be repeated over and over again, in the formation of new settlements and the extension of old ones. Suppose that, in progress of time, British New Zealand, or VICTORIA as it may be called, should be saddled, to use a common expression, with a debt of several millions,—what then? Why, a time would surely come, and long before all the land of these islands had become private property, when it would be not only inexpedient but mischievous to add to the colonial population by means of emigration from Britain; and from that time forth the whole of the sums received as the purchase-money of public lands (deducting payment to natives, and a small portion for local improvements,) would be an available fund for paying off the colonial debt.

These figures have been employed solely for the purpose of illustration. Common care on the part of government, and still more the attention of individuals to their private interest, would confine the debt within the probable value of the security. But considering that the whole of the money borrowed would be spent in rendering the security more and more valuable,—recollecting that, in the United States, the sales of public land (at the very low

price of 5s. 7½d.), produce a revenue exceeding the whole expense of general government,—and observing the yet more remarkable growth of revenue from the sales of public land in our Australian colonies,—we may venture to say that British capital is continually invested, by the million at a time, on securities far less promising than the one which we have endeavoured to describe\*.

\* A great evil belonging to our present mode of colonizing New Zealand, is the frauds practised by British settlers in their bargains with the natives for land, and disputes arising out of such real or pretended bargains, not only between settlers and natives, but also amongst the settlers themselves. In some cases, the same land is claimed by several *soi-disant* British proprietors; in scarcely any, are the limits of assigned land well ascertained (for there has been nothing like surveying in New Zealand); and adventurers who never had the means of purchasing land lay claim to large tracts without a shadow of right. From the time when a British authority was established in New Zealand, or seriously contemplated, it would be most expedient to put an end to all private bargains for land, confining to a responsible public functionary, acting on behalf of the Crown, the power to contract for cessions of territory. But cases do exist in which land has been fairly purchased from the natives, and the equitable right of the proprietors can be clearly established. All such rights should be respected; and the more because they are, in fact, native rights; that is, rights derived from and existing by a native authority. Many ways might be suggested of respecting those rights, without defeating the uniform system of colonization which it is proposed to adopt. The whole subject, however, of these private claims and rights to New Zealand land, has been expressly reserved for future determination.

## CHAPTER VI.

## GOVERNMENT OF THE SETTLEMENTS.

**A Special Authority, with Examples—Corporation, how selected—Nature of Powers—Of limited Duration—Provisions for Responsibility.**

IF means have been suggested by which New Zealand might be most beneficially colonized without expense to the mother-country, the only general subject of a public nature that remains to be considered, is the nature of the authority by which the whole system should be administered. It has been proposed to her Majesty's government, and will be submitted to Parliament, that a special authority should be created for this purpose—an authority resembling those by which, with only two recent exceptions (omitting the convict colonies) all colonies emanating from this country, were established and provisionally governed, and of which the East India Company, now divested of their trading character, is a striking example. But there would be one difference between the present and all other cases of a like kind. In all former cases, we believe, of a special authority for the purpose of colonizing, the governing body consisted of persons necessarily holding a private stake in the undertaking; as for example the Council of Virginia, the Company of

Connecticut, the Lords Proprietors of Carolina, the Trustees of Georgia, the Directors of the Sierra Leone Company, and the present East India Company, whose court of directors is chosen by the holders of Company's stock. Whereas, in this instance, it is contemplated that members of the governing body should be appointed by the Crown and Parliament; and not on account of their having a private interest in the measure. Although members of the governing body might as individuals become proprietors of land in New Zealand or holders of the colonial stock, just as members of the British government are not precluded from holding a Crown lease or investing their money in Government securities, yet such a private interest would not be made, as one may say, a qualification for office. The work, then, of forming and regulating the settlements would be confided, without regard to any private interest, to a few persons of station and character, selected from amongst the originators and most zealous patrons of the undertaking. These, under the name of "FOUNDERS of Settlements in New Zealand," would, according to the plan now before her Majesty's government, be appointed by an Act of Parliament after approval by the Crown; and vacancies in their body would be filled up by the Crown. They would form a corporation, and would be authorized to make treaties with the native tribes for cessions of territory and all other purposes; to administer upon lands ceded to the Crown, the whole system of colonization, includ-

ing the receipt and expenditure of the colonial funds; to establish courts in the settlements for the administration of British law; to make regulations for local purposes, having the force of law within the settlements; to exempt natives in the settlements from the operation of some British laws, which are inapplicable to their present uncivilized state, and to make special regulations for their government; to provide for the defence and good order of the settlements by means of a militia, a colonial force of regulars, and a colonial marine; to delegate portions of their authority to bodies or individuals resident in the settlements; and to appoint and remove at pleasure all such officers as they may require for carrying the whole measure into effect.

The proposed authority would, no doubt, be considerable, but not more than sufficient for fixing the whole responsibility upon one body, and carrying out the whole plan with unity of purpose and vigorous execution; nor more than the supreme government of this country has very frequently delegated to a corporation in like cases. But it is not proposed that this authority should be exercised for more than a short term of years. The corporation would not be perpetual, but of limited duration. At the expiration of some brief period, the Crown and Parliament would review the whole subject, and, guided by experience, would make whatever provision should then seem most desirable.

In the meanwhile, it is further proposed that all general orders, rules, and regulations of the Founders

should be submitted to one of her Majesty's principal Secretaries of State, for his approval or disallowance, and that reports of all proceedings of the corporation, as well in the settlements as in England, should be regularly laid before Parliament.

In describing the nature of the contemplated provisional government, we have intentionally avoided matters of detail which are still unsettled, and respecting which, therefore, it is impossible to speak with precision. But there is one question pertaining to government, which, though a matter of detail, involves the recognition of such important principles, and is of such great consequence to the prosperity of this entire undertaking, that we are induced to dwell upon it at some length—premising, however, that the following suggestions and remarks by a member of the Committee, profess not to state anything which has been assented to by her Majesty's government, but merely to express the anxious wishes of the Association upon a subject to which they attach the highest importance.

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## CHAPTER VII.

### RELIGIOUS ESTABLISHMENT.

**Importance of a Religious provision**—In the disposal of public funds for this purpose, every denomination of Christians to be assisted—**Religious provision as respects the natives both on British and native territory**—**Missionaries**—**Suggested appointment of a Bishop for New Zealand.**

**LOOKING** still to the great principle on which the colony will be formed—the removal from this country, not of persons merely, but of society—to provide for the religious elements of society is another important object. It is proposed to defray, from the common fund of the colony, the expense of erecting places of worship, and of paying the officiating ministers. According to a principle which is carried into effect in several British colonies—and especially in the Canadas, Australia, and our Indian empire, it is proposed that, in the distribution of this portion of the colonial funds, no preference should be given to any one denomination of Christians. Whenever a certain number of families, either in the settlements, or about to emigrate, should combine to form one congregation, they would be entitled to the means of erecting a place of worship—whether church, chapel, or meeting-house,—and to a salary for their minister. It can hardly be necessary to

point out, how important to the well-being and happiness of the colonists it is, that a provision for the religious wants of *all*, should be made a part of the original constitution of the colony. Such, therefore, is the basis and outline of the religious establishment that is contemplated; it gives a right to all denominations of Christians, whenever there is a sufficient number to claim a place of worship and the maintenance of a minister; and it gives to no one denomination of Christians any superior claim, in this respect, over another. And if the colonists were the only persons for whose moral and religious condition provision was required, an establishment formed according to the above outline, might be sufficient. But it will be recollected, that one main object contemplated in founding this colony, is to civilize, and christianize, the native inhabitants of New Zealand. Some further measure, then, is necessary for this purpose.

In determining the best measure for this purpose, regard should be had, first, to the instruments already engaged in this humane enterprise; and secondly to the character and condition of the New Zealanders—their capacity for civilization, and general improvement.

New Zealand has for many years occupied the attention of the Church Missionary Society, who have several stations on the northern peninsula of the North Island. In some part of the country the Wesleyans likewise have settlements. Both parties have been and are at this moment zealously employed;

they have removed the first, if not the worst obstacle to the general conversion of the natives; and they furnish a class of experienced and devoted men, on whose aid and co-operation the colony may hope to rely in any scheme for the extension of those benefits which they have been so happily instrumental in imparting to their immediate neighbourhood.

On the other hand—and in direct rivalry, as it may be termed, to the labours of these missionaries—civilization of a very different description is making rapid strides everywhere through the islands. It is impossible to conceive a more revolting exhibition, than that of civilized men *corrupting savages*—enlightening them only to give greater scope to the worst propensities of human nature, and teaching them new lessons of evil; it almost realizes the idea of the author of evil and his fallen angels in their work of demoralizing the world; and it is not too much to assert that such is actually the state of things in New Zealand at this moment. There are from time to time casual visitors from Europe; the crews of trading vessels of the most licentious habits; there are convicts escaped from the penal colonies; and there are men, whose character is more degraded and fatal in its contagion than that of even the convict, men who are flying from the gaze of society, whose moral feelings they have so outraged as to be no longer endurable, men who, for the sake of freely indulging the most brutal appetites, are content to meet the savages half-way—to live as they do, to go to war with them, to marry with them,

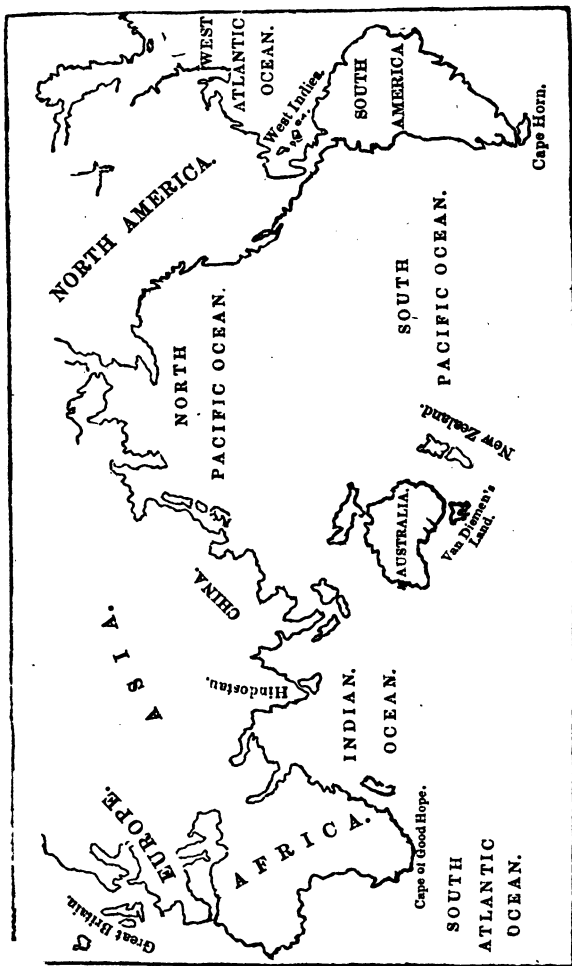
to practise all the impurities they practise, and to become one with them. These, be it understood, are the principal agents now at work in civilizing the poor natives of New Zealand. What chance, it may be fairly asked—what chance, humanly speaking, have the efforts of a few missionaries, stationed on the outskirts of this wide country, in the race they are running with such reckless agents of evil? It is an awful crisis, for the character and everlasting condition of a whole people; but, let the subsequent statements of fact tell their own tale.

To enable the colony, then, to counteract the evil, and to follow up the good which is at work in the civilization of the natives, is the object to be considered; and so important and difficult is this object, as to make it absolutely necessary that the general superintendence of it should be entrusted to some one individual, disengaged from other pursuits, one of the highest station and character. It is therefore proposed, that the Crown should be authorized, upon application from the Founders, to appoint a Bishop for New Zealand, the colony defraying all the expenses. From such an appointment, so many advantages of different kinds are likely to accrue to the colony, that it would be a desirable measure, even if the colony did not assume the character of a *civilizing* colony. It will obviously increase its respectability, and may be expected to attract to it persons from a very valuable class, who would not else be likely to join it; and such an appointment may be expected to be even a channel of

wealth,—of charitable contributions from the mother-country, to be distributed by one whose very station will secure confidence in promoting the best interests of the colony,—enriching while it is improving the whole country. But as regards the civilization of the natives, the measure may be looked on as absolutely necessary. By no other appointment can the colony expect to command the labours of many of those who devote themselves to the good of their fellow-creatures—to give a combined effect to the exertions of all who are engaged in the same cause—to awaken at once zeal in the mother-country, and secure confidence in the best application of any means which zealous societies or individuals may contribute,—to consult for all, to advise, to help. It is true that a Bishop of the Church of England could have no *authority* over any but the members of his own church; but experience has proved that, in all the foreign appointments, the common object of all denominations has been served by it, and each sect has been separately benefited. In New Zealand particularly, such a result may be fairly and confidently anticipated.

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Outline Chart, showing the relative position of New Zealand.

## DESCRIPTION OF NEW ZEALAND.

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### SECTION I.

**Position of the New Zealand Islands—Similarity to Great Britain—Extent—Face of the country—Mountains—Influence on climate and vegetation—Absence of droughts and hot winds—Rivers—Some notices of Geology and Mineralogy.**

THE islands of New Zealand are situated between the 34th and 48th degrees of south latitude,—and the 166th and 179th degrees of east longitude. They are the lands nearest to the antipodes of Great Britain;—a central point taken in Cook's Strait, which separates, and is about equidistant from the northern and southern extremities, of the two principal islands, being seven hundred miles from the antipodes of London, with the advantage of being, to that extent, nearer to the equator. The nearest land to the westward is Van Diemen's Land and New Holland; to the eastward, Chili in South America; and to the northward, the Friendly Islands and the adjacent clusters of islands forming the great Polynesian Archipelago. The unexplored waters of the Southern Ocean form the boundary southward.

In shape it is an irregular and straggling oblong: and in detached position from the nearest continents,



New Zealand bears some resemblance to the British Isles. It resembles them in other matters of greater importance. Like them, surrounded by the sea, it possesses the same means of ready communication and of rapid conveyance, to all parts of its coasts; and the same facilities for an extensive trade, within its numerous bays and rivers. The temperature of the warmer latitudes in which it is placed, is influenced or regulated, as in Great Britain, by the refreshing and invigorating sea breezes, and the whole line of coast abounds with fish, in great variety and of great delicacy. In addition to these natural advantages, the harbours of New Zealand, which are most numerous, afford a safe and central rendezvous to the immense shipping trade of the whole southern archipelago;—an expanse not less than fifteen thousand miles in circumference, covered with myriads of islands,—many of them exceeding greatly, in size, the whole British Isles. The voyage from Britain to New Zealand, although the distance is greater than to Sydney, occupies about the same length of time, in consequence of the prevalent state of the winds. While in returning to Britain, the voyage from New Zealand is of course shorter than the voyage from Sydney, by the distance between the two places, or about one thousand two hundred miles.

The extent of New Zealand has been variously estimated. The distance between the North and South Capes is about nine hundred miles,—the greatest breadth of the Northern Island, which is

the wider of the two, is about three hundred miles; diminishing to two hundred, and one hundred, and to greatly less towards the northern extremity, where at one point, distant about one hundred and fifty miles from the North Cape, there is an isthmus, of not more than three miles across. By the latest, and it is believed the most accurate account, the area of the Northern Island is computed at forty thousand English square miles, while that of the Southern Island,—of which Stewart's Island may be considered an appendage,—is considerably more than one third larger. The extent of the two islands must be at least ninety-five thousand English square miles, or above sixty millions of square acres.

The face of the country presents many striking objects to arrest and engage attention. There is a range of vast mountains traversing the centre of the whole length of one island, and the greater part of the other;—bays and harbours are scattered in profusion along the shores of both islands;—and there is a continual succession of rivers and lakes, extensive forests, valleys, open country and plains, from one end of the islands to the other.

The mountains of New Zealand stretch along the centre of the Southern Island, for its whole length, and along the better half of the Northern Island; and sloping gradually down towards the sea level, leave an immense extent of forest, plain, and pasture, on both sides of the mountain range, between it and the sea. This lofty chain has, not inaptly, been called the back-bone of the island.

Here and there along both lines of this magnificent Cordillera, several huge mountains overtopping those surrounding them, rise into the region of perpetual snow. Some of them are more than fourteen thousand feet above the level of the sea,—an elevation nearly equal to Mont Blanc. There are likewise several subordinate ranges of hills;—and a few detached outliers of vast dimensions. Among this number are Mount Egmont, on the west coast of Taranakee; and on the east coast, Mount Edgecumbe, and Hikurangi, in the valley of the Waipua. A few of the smaller mountains are barren or clothed with fern;—but by far the greater number are covered, up to the range of perpetual snow, by magnificent timber of enormous size, and of great variety of kinds.

These mountains, from their vicinity to all parts of the island, and their great elevation, exercise a constant and most beneficial influence on the climate and vegetation. The clouds which collect on their lofty summits, descend and disperse in refreshing and never failing showers, over the whole extent of the country. Hence the luxuriance and rapidity of vegetation; the never-fading foliage of the trees, and the equal temperature and salubrity of the climate throughout the whole year. Innumerable streams descend from them, on both sides, supplied from the perpetual snows, on their summits, and collecting into deep and navigable rivers, fall into the sea, on both sides of the island, at a distance from their source, in some instances of two hundred,

and in several of above a hundred miles. To the same cause may be ascribed the absence of droughts, and hot winds, which constantly threaten, and too often blight, the crops and pastures of some parts of Australia. In fine, from all accounts that have been obtained, the climate of New Zealand would seem to combine the warmth of Southern Italy with the refreshing moisture and bracing atmosphere of the English Channel.

The information hitherto obtained of the geology and mineralogy of New Zealand, is so defective, and inaccurate, as not to merit separate notice. The range of mountains, from seven hundred to eight hundred miles long, and from ten thousand to fifteen thousand feet high, which traverses the country, is not known to have been visited by any European,—and must therefore be surrendered to the ingenious inferences of the scientific. There are several volcanos in active operation,—one in the Taranak district, visible from the Waikato country;—and another in the Southern Island. There are several hills, which have at some remote period been volcanoes;—those which have been visited, are situated towards the northern division of the Northern Island.

“They are pierced,” says the recent work of a missionary, “by many deep and dark caves, having the entrance covered over with thick brushwood; we rolled large stones into the cave, which bounded from shelf to shelf, till the echo was lost in the distance, or distinguished in the last sounds, by the splash into a spring of water, into which they had

fallen at the bottom, and which discharges itself into the lake at the base of the hill. The whole of these cavities seemed to be of the same description, and terminate in the same opening into the lake; their dimensions were about twenty-three feet wide. Numerous hot springs bubble up here and there in the vicinity of these hills. Some of those close to the lake Rotorua, near the centre of the Northern Island, rise to the temperature of boiling-heat, and the natives use them for cooking; there is one spring of a very remarkable quality; it is to the touch soft as oil; and without the use of soap or any alkali except what the water itself contains, will cleanse the dirtiest garments, removing every particle of grease, however sullied they may be with it; the lake itself is quite cool, and in the middle of it is a rapid stream." The rivers Waipa and Horoteu, which are navigable for above two hundred miles, are supposed to flow from this lake. Major Cruise found two exhausted volcanoes in the neighbourhood of the river Thames. Mr. Williams, missionary, mentions in his journal of the 13th of March, 1835, when travelling on the banks of the Thames, "We passed through a remarkable place this morning, where the ground had, at some remote period, suddenly sunk perpendicularly between one hundred and two hundred feet, the extreme depth very many acres had thus fallen, presenting a very striking appearance. The sides exhibited the various strata, like the waves of the sea when in considerable motion. They were composed of pumice stones, very

small; it was singularly beautiful; our road lay through this curious vale, and we soon entered another equally curious, through which this river, which is wide and deep, winds its way."

A blue pigment of which the natives make use, appears to be manganese; a red precipitate from one of their sulphuric springs is used for dyeing the native garments, and is supposed to be a protoxide of manganese. The natives make some of their weapons and carving tools of a green talc, or jasper-stone, which is found only in the Southern Island. The name set down on maps as that of the South Island, "Tavai Poenammoo," merely means the place of green-stone. Before the natives became acquainted with iron, they deemed it very valuable. They dive for it and fish it up from the bottom of an inland lake, towards the southern extremity of the island, and it is not found elsewhere. Captain Cook remarked the quantity of iron-stone brought down by the streams to the sea shore, and inferred the existence of iron ore not far inland. Recently on the western coast of the Northern Island, vast quantities of iron ore or iron sand were observed, washed up to the depth of several feet along the shores, in the beds, and at the mouths of rivers and streams of water from the port of Manukou to the Mokou river, being the whole extent of the Waikato country, and extending not less than one hundred miles. Specimens have been brought to this country, and have been given to various scientific gentlemen, who promised, but never made, an early analysis. In

the channels, or rather in the banks of some streams, there were also observed by Mr. Betts, purveyor on board her Majesty's ship *Buffalo*, masses "of iron, as if fused, of the size of two or three cannon balls jammed together." Mr. Nicholas obtained some specimens of pumice-stone which the natives used for polishing their spears, and likewise some obsidian or volcanic glass. Rutherford, in his *Narrative*, quoted into the *New Zealand* volume of the *Library of Useful Knowledge*, states, that "many fine veins of coal make their appearance in the interior of the Northern Island, although the natives burn nothing but wood." Several natives, however, have described abundant coal as existing in the Southern Island, near Otago Bay; and from their having said so, at Sydney, when coals were exhibited to them, there does not seem any reason to doubt their information. Rutherford also mentions that he had seen, "beds of oyster-shells three feet under the surface of the ground, and at the distance of ten miles from the coast. The natives," he adds, with characteristic simplicity, "can give no account how they got there." Rutherford also mentions that there is a plain about a mile square, near the East Cape, beneath the surface of which is a light yellow dust, like sulphur, to the depth of several feet, which blisters the skin, and is somewhat warm. Whinstone is very plentiful on the banks of many of the rivers, affording an ample supply of materials for building. "There also have been found quarries of granite, specimens of quartz, carbonate of lime, fine marble,

sulphuret of iron," &c. &c. In one of the upper tributaries of the Hokianga, the Mangamuka, there is an extensive quarry of slate, of a lightish blue colour. It projects into the river, presenting a rugged surface from exposure to the weather. It readily splits up into large thin slates or slabs; the strata slope downwards to the northward, at an angle, perhaps, of sixty-five degrees, and exhibit every appearance of a fine description of slate. There is also a fine quarry of soft stone, supposed to be freestone, at the entrance of Waima river, on the Hokianga. In every part of the country, clay of all kinds is to be found, and particularly the lighter kinds, best fitted for brick burning.

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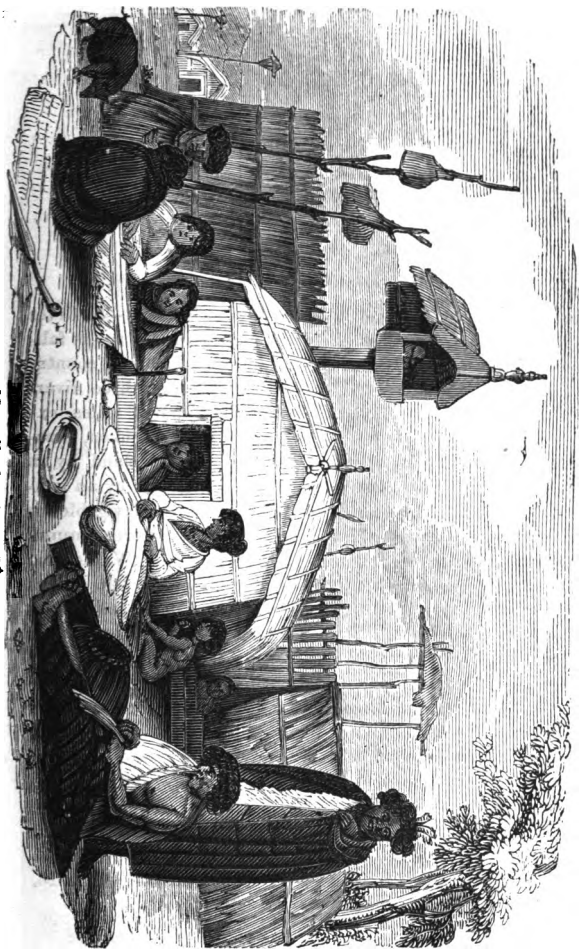


## SECTION II.

RIVERS, HARBOURS, AND BAYS—SOIL  
AND POPULATION.

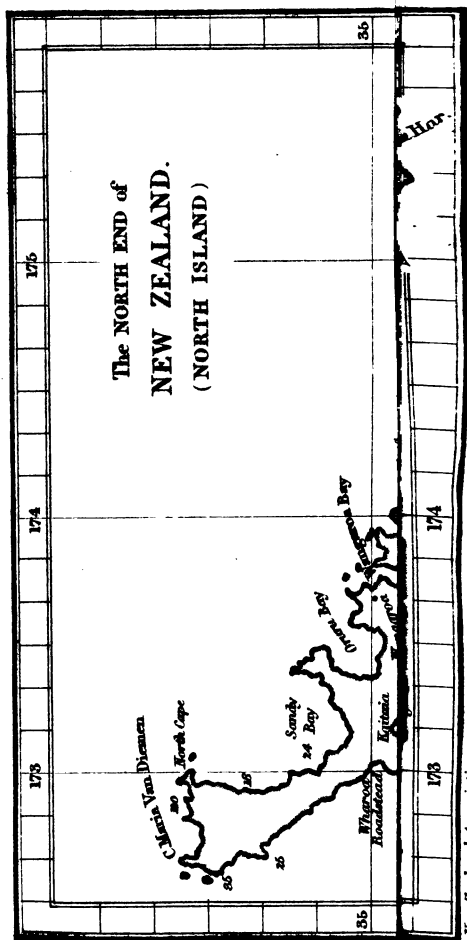
## I. NORTH ISLAND.

1. Roadstead of Wharo—2. Harbour of Whangape—3. River and harbour of Hokianga, some of the principal rivers falling into the Hokianga, and soil and appearance of country along their banks—4. Harbour of Kaipara, three rivers falling into it, one navigable above one hundred miles, extensive forests of cowdie—5. Harbour of Manukou, separated from Thames on the east side of the island by an isthmus of three miles, from Waikato Harbour by an isthmus of less than a mile—6. Waikato River, navigable for two hundred miles, rich alluvial soil and pasture, communication with Manukou and Thames—7. Waingaroa, small bar harbour—8. Aotea, small bar harbour—9. Kawia Harbour, anxiety of the natives of this whole country for British settlers—10. River Mokou, native account of its fertility—11. Taranakee, country, description of the coast—12. Knowlesly River, Wanganui tribe in Cook's Strait—13. Port Nicolson, Kapiti tribe inhabit both sides of Cook's Strait, River Haritaoua navigable for eighty miles—14. Hawke's Bay on the east coast—15. Taoneroa, or Poverty Bay—16. Tauranga Bay—17. Mercury Bay—18. Thames or Houraki Bay, rivers falling into it—19. Wangari Bay—20, 21, and 22. Three small bays between Wangari and 23. Bay of Islands, its harbours and numerous rivers—24. Wangaroa Harbour, description—25. Lauriston Bay—26. Sandy Bay, completes circuit of Northern Island.









New Zealand Association.

John Brownsmith.

## II. SOUTH ISLAND, INCLUDING STEWART'S ISLAND.

1. Blind Bay—2. Admiralty Bay—3. Port Hardy, D'Urville's Island—4. Port Gore—5. Current Basin, connecting Blind Bay and Admiralty Bay—6. Queen Charlotte's Sound—7. Cloudy Bay, whales, runaway convicts, and sailors—8. Lookers-on Bay—9. Pegasus Bay—10. Akaroa Harbour in Banks's Peninsula—11. Otago Bay, appearance of coal—12. South Bay, rivers, rich land, coal—13. Port Preservation—14. Port Chalky—15. Dusky Bay—16. Stewart's Island, harbours—17. Description of West Coast, from Cloudy Bay to Cook's Strait.

WE now proceed to describe the rivers, bays, and harbours formed by them at their confluence with the sea. We shall commence with the Northern Island, and the western side of it; the harbours of which, although numerous and of great importance, have been in a great measure overlooked, if not decried, and pass along Cook's Strait, to the eastern side of the Northern Island. We shall afterwards very briefly notice the Southern Island.

It will be remembered that Captain Cook was prevented by severe weather from approaching closer to the west coast than from five to eight leagues, and we are not aware that the information now to be submitted of the harbours of the west coast has before been given to the public. Starting from the North Cape, or Cape Maria Van Diemen, at the distance of about twenty miles southward, is,

1. The open roadstead of Wharo. The anchorage is good, on a firm, fast, sandy beach, and the sup-

plies, from the natives, of fresh provisions and of vegetables abundant.

2. The harbour of Whangape is about twenty miles south of Wharo, and about fifteen miles north of Hokianga. The breadth of the entrance between the heads is about two hundred yards: there is a sunk rock visible at low water, about mid-channel, and the deeper channel is between this rock and the southern head. It is not known that soundings have ever been taken. The channel, gradually widening, runs inland for six or seven miles, when it expands into a beautiful bay, running six miles from north to south, by three from east to west. This bay is not laid down in any of the maps of New Zealand. The hills rise abruptly from both sides of the entrance channel to a great height, and are covered with forest trees.

Around this bay, and between it and the hills, there is a quantity of fine flat land, varying from a quarter of a mile to two miles in breadth, clear of wood. Some of it is covered with flax, and some with fern. Some part of this land is cultivated by the natives in detached patches, but the greater part of their cultivation is on the steep sides of their magnificent hills. Patches are enclosed and cleared, and planted up almost to the tops of the hills. This high state of cultivation is peculiar to this bay,—at least it has not been noticed to the same extent elsewhere on land so very steep. A finer or more beautiful view, for its extent, cannot well be ima-

gined than this amphitheatre presents. On the northern side of the lake, the valley extends westwards towards the sea for three or four miles, running parallel with the entrance channel, and separated from it only by the lofty range of hills that skirt and confine the river. The harbour has seldom, if ever, been visited by a British vessel.

One European only ever settled here, and he afterwards repaired to Hokianga. The natives expressed much anxiety for missionaries and settlers. The missionaries of both establishments,—the Wesleyan and the Church,—often visited them; and recently the church missionaries have established a settlement at Ahu, at a distance from the bay of about twenty miles, and have opened a regular intercourse. The finest scenery in Wales does not exceed that of Whangape. The natives in the vicinity of the bay are probably not fewer than one thousand souls. They are part of the Rarawa tribe, who possess the country north of Hokianga.

3. The river and bay of Hokianga extends inwards from the heads nearly thirty miles. The tide ebbs and flows even beyond that distance: it is a bar harbour. It is deeply and beautifully indented by smaller bays and creeks, and there is good anchorage for ships of five hundred tons, on all sides of the channel upwards to the head of the bay. About twenty different rivers and streams fall into the larger stream, forming the estuary of Hokianga,—most of them navigable for smaller craft and boats,



and sufficient for floating the largest timber. Several of these rivers extend back into the country for from twelve to sixteen miles beyond the ebb and flow of the tide.

The entrance of this harbour appears to have been partly surveyed, and a sketch of it is published along with a recent inaccurate chart of New Zealand. It bears "high water on the bar eight hours forty-five minutes A.M.; rise of tide twelve feet; soundings taken at low water spring tides." The soundings marked on the bar are three and a half, and they deepen to seventeen in the river mouth. After passing the heads, there is a narrow strip of middle ground, on which the soundings shoal to one and a half; but on each side and onwards to the narrows, which are within a few miles of the head of the estuary, the water deepens from four to fourteen fathoms.

The whole extent of the Hokianga and the mouths of its tributary rivers abound in fish; mackerel are taken in the main stream and tideway in vast numbers. Sometimes a long net, made of the native flax, is run across the mouth of a creek, made fast to stakes previously driven into the beach at low water, and masses of fish are enclosed and killed. Not unfrequently the shoals are driven, or straggle into the streams, when they are intercepted and almost any quantity the natives please taken. The natives prepare them on hot stones; they keep for months; they never attempt salting them. There is a small fish, caught in great numbers in the fresh-

water part of the river, and generally high up, at particular seasons of the year. The skin is dark brown, and the flesh pure white; it is reckoned a great delicacy, and is described as particularly rich and delicious.

On the river Hokianga one of the first Wesleyan mission stations was erected; it has been one of the most successful and best-conducted that ever emanated from that Christian and patriotic body. The information obtained regarding this part of the country and its capabilities, is as complete as has been obtained of any district of the west coast; and we shall, at the risk of tiring, go into the details with some minuteness, as affording a fair average specimen of many of the harbours of New Zealand. We shall give a short account of nine of the smaller rivers falling into the Hokianga, and the general character of the soil and face of the country along their banks.

1. Whakarapa, on the north side of the Hokianga. It divides into two branches; it is nearly a mile in width, and extends about six miles into the country. The soil along its banks is a deep rich alluvium. The small patches cultivated produce luxuriant crops of Indian corn, potatoes, and the other native productions. There cannot be a more favourable position for an agricultural settlement: the hills are covered with trees.

2. The second river is the Motoukraka, so named from an island at its mouth, on which the kraka fruit-trees grow in great abundance. It is situated

about half-way up the Hokianga. The river runs up into the country about ten miles; towards the source of the river there are two fine valleys of rich alluvial soil, thickly wooded with fine timber; they extend from a mile to half a mile in width, and perhaps a couple of miles in length.

3. The third river is the Mangamuka: it falls into the northern side of the highest bay of the estuary. It is very serpentine; its length is about sixteen miles; the scenery on the banks is most romantic; the hills, for the first few miles, rise abruptly from the river side, and are covered on both sides with noble timber; so steep do the banks rise, that there is scarcely level surface sufficient to build a house on. When within five or six miles of the source, it begins to open out into a fine valley, about a mile in width and six miles in length. From this large valley several smaller ones branch off; one of them extends about two miles, and the other, judged of merely from a distant view, may be about the same length. The land on each side of the river is a rich alluvial soil, and mixed with clay, capable of producing any crops whatever. The timber grows to an astonishing size on the mountain sides, and consists principally of cowdie tree. The valleys are pretty well cleared of wood; the natives are in the habit of cutting down the underwood, and, when completely dried, they set it on fire, thus destroying the whole undergrowth fern and flax, and leaving the large trees completely scorched. They plant their Indian corn and potatoes here and

there among the roots, leaving the scorched trees standing for years until blown down lifeless in the centre of their small cultivation. Along this river and its numerous tributaries there may be about four hundred natives, of whom the greater part are Christian converts, an interesting and promising people. They have built for themselves a small chapel. It is close to it that the slate quarry already mentioned has been discovered.

The natives are generally visited by the missionary every second week, and they are in the habit of coming to the mission station in their canoes on Saturday night, and of remaining until Monday morning in attendance on the ordinances of Sunday. As many as sixty canoes have been known to assemble at one time at this mission station from the banks of this and the other adjoining rivers; each canoe carrying from twelve to twenty persons, and forming a congregation sometimes of not fewer than one thousand: devout, and attentive, and decorous. Of this number, about five hundred are dressed in European costume, and of the rest, not more than half a dozen wear merely the native costume without any European addition. Clothing has become, in consequence, a principal article of trade in the district.

4. The river Odida falls into the centre of the highest estuary nearly opposite the mission station. It runs back into the country from four to six miles, and at high water boats and canoes navigate it. The hills on either side of the upper half of this

small stream abound with cowdie trees and other forest timber. It is still the property of the natives; although many an attempt has been made to induce them to sell it without adequate returns, from its vicinity to the bay and the superior quality of the timber. There are a few acres of well-cultivated patches towards the upper part of the river.

5. The river Waihou falls into the southern side of the highest estuary. It is one of the principal tributaries of the Hokianga. It runs back into the country for perhaps twenty miles. The river separates into two branches, the Uttakena and the Waihou. These minor streams are at least twelve miles in extent, and are skirted and terminated by extensive valleys, varying from one to two miles in breadth. These valleys stretch beyond the sources of the rivers for several miles. They are most fertile, surpassed by no valleys of the country. The native cultivation in patches is frequent, but the greater part is covered with cowdie and forest-trees, flax and fern.

6. The river Wairere means, in the language of the country, the waterfall, so named from a beautiful fall towards the head of the river. It is situated on the south side of the Hokianga, and is above four miles in extent. The hills rise very abruptly from the river, leaving perhaps not more than fifty yards between them and the stream. On the northern and western bank of this stream lies the missionary station. We must notice under a different head the luxuriant vegetation of the fruits and vegetables of

the gardens and cultivated grounds of the missionaries, and their successful agricultural essays. Descending the stream, and lower down than the station, are situated the narrows of the Hokianga. The channel is here in width about one hundred and fifty yards, skirted by lofty hills, rising abruptly from the river. The effect produced by the stately passage of a large vessel along this narrow channel, relieved and surmounted by the rich forest foliage, is most beautiful.

7. Waima is a fine stream, extending back into the hill country for about fifteen miles. The principal native settlements are towards the higher part of the stream; they are numerous, and, as usual, the valleys at the head of and beyond the river consist of an exceedingly rich alluvial soil. There is some scattered cultivation by the natives.

8. The river Omania is a less stream than the Waima. It is navigable for boats for four or five miles. The point of land at the mouth of this stream is now known by the name of Herd's Point, and forms an eligible and central point for an European settlement. The soil is good, and in some parts exceedingly rich. It is well adapted for producing any crops. It was acquired from the natives by purchase so long ago as 1826, or 1827, by Captain Herd, for the Association of Noblemen and Gentlemen, who at that time meditated forming a settlement in New Zealand. During the long period that has since elapsed, without possession having been taken, it has been religiously preserved for them to-

the natives; and recently, in 1836, they assembled, when the Rev. Mr. White was about to visit England, and authorised him to acquaint the gentlemen, that they, the natives, were still ready to fulfil their bargain; or to restore to the purchasers the price originally paid. But they required one or other alternative to be adopted; as they could not allow so valuable a part of the district to remain for a longer time waste. We mention the fact as evidence of the scrupulous adherence to their engagements, which distinguishes some of the natives.

9. The river Widinaki is the last which shall be noticed. From four to six miles it is navigable for boats, but it runs considerably higher up; and terminates in a remarkably fine waterfall. The valley of this river is particularly fertile, and belongs to a small tribe of heathen natives, who have resisted more obstinately than their neighbours, the influence of the missionaries. They have recently been piqued into a competition in their agriculture, from observing the superiority of their Christian neighbours; and they now work as hard, and labour as skilfully, as any natives of the district.

The following account of this harbour was communicated by nautical men, well acquainted with their business, and by whom it has been frequently visited.

“Hokianga, a harbour on the western coast of New Zealand, is situated in latitude  $35^{\circ} 32'$  south, and longitude  $173^{\circ} 27'$  east, variation  $14^{\circ} 46'$  east. It may be known by a sand-hill on the N. W. side,

and a black head on the south, both moderately high. The land for five or six miles to the north is sand, not a black spot to be seen, and terminates with high black mountains. The land to the south is black and rocky. About six or seven leagues to the south there is a very high perpendicular cliff, running out to sea, and rising at once bluff and abrupt. This kept open will clear the whole coast of Hokianga, which is generally flat, but soundings regular, and may be approached by the lead in thirty fathoms water, at a convenient distance from the shore. In running in for the harbour, come no nearer the heads than three miles, or the high cliff above mentioned will open off the land until the s.e. cape of the harbour bears E.N.E. or E. by N.  $\frac{1}{4}$  N. at a distance of three miles from the heads; then steer in E.N.E. so as to pass the s. e. cape at half a cable's length, gradually hauling for the east side of the harbour, but be careful to avoid a rock lying two cables' length N.W. from the s.e. cape, with only three fathoms on it at high water. After you pass the s.e. head continue to haul over towards the east side of the harbour, until one cable's length from the shore, then steer up the river about N. by W. There are three fathoms on the bar at low water, and the tide flows at the full and change of the moon 9 hours 45 minutes; rises from ten to fourteen feet; and runs from five to six knots. The bar should not be taken with an ebb tide."

A pilot, who has been in these parts for several years, has printed and circulated "Directions for



entering the Harbour of Hokianga," of which printed document the following is a copy:—

"This is to give notice to all captains of ships or vessels bound to the river Hokianga in New Zealand, that there is a flag-staff erected on the south head, under the direction of Mr. John Martin, the pilot, with signal flags to signalise to any ship or vessel appearing off the bar, and the undermentioned signals are to be attended to; Mr. Martin will be in attendance with his boat also at the entrance of the heads.

"Flag No. 1. Blue Peter; keep to sea; the bar is not fit to take.

„ 2. Red; take the bar, there is no danger.

„ 3. Blue, with a white St. Andrew's Cross; ebb-tide, and the bar not fit to take.

„ 4. White; first quarter flood.

It is necessary when these flags are shown, that they should be answered from the ship, if understood, by a pendant, or flag, where best seen.

"The flag-staff works on a pivot; and when a vessel is too far to the southward for entering, the flag-staff will droop to the northward; if too far to the northward, will droop to the southward; vessels to be particularly guided by the drooping of the flag-staff; for whatever way the flag-staff droops the ship must keep that direction, and by no means take the bar until the flag-staff bears N.  $\frac{3}{4}$  N. per compass.

"Time of high water, full and change, at the bar, half past nine o'clock A.M."

4. The harbour of Kaipara is distant, southwards, from Hokianga about sixty miles. The distance between the two heads of the harbour is about five or six miles. There is a sand-bank about mid channel, but on each side of it there is abundant water to carry in a vessel of any tonnage, in all states of the tide. It is at least ten fathoms deep at low water. There has been a false impression created against this harbour, in consequence of the position of a very extensive sand-bank, which runs out to sea six or eight miles, and extends from the northward of the north head, to the southward of the south head; and in approaching from seaward, and particularly from the westward, appears to form a complete bar right across the entrance. But it is not so by any means. Inside of this bank there is a deep channel, of at least two miles broad at its narrowest part; and affording a safe passage for a vessel of the very largest class to work in. One of the first vessels that discovered this channel was the schooner *Fanny*, on the 6th of January, 1836; and there were jotted down at the time the following directions for entering:—"Sailing into Kaipara, middle channel, go well to the southward of the south head; then steer in N.N.E. for a green patch on the sandy land, until you bring the middle green patch on the northward N. by E.  $\frac{1}{2}$  E., steer in that course until you are clear of the north end of the inner sand bank, then steer direct for the inside point of the north head." After passing the heads the channel extends about five or six miles, when the

vessel gains the bay, and is completely protected from every wind. The expanse of the bay from north to south is not less than twenty-five or thirty miles. On the north there fall into the bay two large rivers, the Wairoa and the Otamatea; and on the south the river Kaipara, which gives name to the bay.

The banks of these rivers abound in magnificent timber, particularly the banks of the Otamatea. The natives describe this as the largest pine or cowdie district of the island. Three or four Europeans have lately located there. Towards the head of the Wairoa there is a missionary station. The chairman of the Wesleyan mission, Mr. White, recently, at different times, ascended the Kaipara for about forty miles in two vessels; the Fanny about forty-five tons, and the Martha of about two hundred tons. The same vessels ascended the Wairoa for about eighty miles, and the natives stated that it continued equally navigable for thirty miles further. From the top of a high mountain there were seen numerous and most extensive forests of timber, chiefly of cowdie. Great part of the shores of the inland bay are covered with forest trees; there are few natives. It is one of the districts nearly depopulated by the celebrated Honghi's wars several years ago.

5. The next harbour is Manukou. Its distance from the entrance of Kaipara may be about thirty miles; the width of the channel between the north and south heads is about a mile. The channel from the heads inwards may be about six miles; the

expanse of the bay about twenty miles, chiefly southwards. There is an entrance-bank much about mid channel. There is deep water on each side; the southern channel being the deeper; it is from nine to twelve fathoms. On the south head there is a singular rising ground, with a flat or table land on its summit. Close to the north head there is a remarkable rock, called Nine Pin Rock. In taking the harbour by the northern channel, bring the table mount on the south head to bear E.N.E. till you bring the rocks on the larboard side to bear N.N.E., then haul into the north shore, and run up the harbour N. E.  $\frac{1}{2}$  do. In taking the harbour by the south channel, steering N. by W., keeping the starboard shore on board, till you bring the rock on the north side to bear W.S.W., and then haul up the harbour as before stated. A remarkable point projects from the north side. The entrance to this harbour appears also to have been partly surveyed; a sketch of it is published along with the inaccurate chart already referred to. The time of high water, and the rise of the tide, are not given. The soundings between the heads on the north sides of the entrance bar are set down as varying from five to ten fathoms, and on the southern from nine to twelve.

A great number of small streams fall into the bay; it is thickly wooded on the north side, less so on the south. The beach on the south is a clear sandy shore; the soil is in many places very rich, interspersed with a few sandy barren patches. There

were, until within the last two years, no natives; this district having also suffered during Hough's wars. From the northern side of the bay of Manukou, across a narrow peninsula to the head of the river AWAREA, which falls into Waikato Bay, the distance is less than a mile; the natives haul their canoes and boats across from one to the other with little difficulty. The isthmus separating Manukou from the bay of the Thames, on the east side of the island, is only three miles across. Manukou also forms the boundary between the natives of the Nghapui tribes on the north, and the Waikato tribes on the south. The Nghapui are supposed to have a population of about twenty thousand; the Waikato are allowed a third more, or thirty thousand. They themselves estimate their numbers still higher, but the numbers of both are extravagantly exaggerated. It will be necessary to advert to the great importance of this harbour, from its advantageous position, after giving some account of the closely adjoining harbour of Waikato. From this harbour to the Mokou river, a distance of from eighty to one hundred miles, iron is found washed up on the beach and at the mouths of the streams and rivers, to the depth of several feet.

6. The next harbour or river is Waikato. The distance from the entrance of Manukou to Waikato, is about twenty-five miles along shore. It is a bar harbour, and no survey of the entrance has been obtained; but vessels of two hundred and fifty tons have often been in for fresh provisions and water,

land for flax. There are a few Europeans settled there, and the natives come down the rivers in their canoes, with flax, in great numbers. This harbour is formed by the Waikato and the Awaroa rivers; the Waikato is stated by the natives to have its source in an extensive inland lake, called Roturua, but no account has been obtained of a passage from the lake to the sea. About eighty miles from the entrance of the harbour, the river divides into two streams; the one called Horotea, the other Waipa. Both these streams have been navigated in canoes by the Wesleyan missionaries for one hundred and fifty miles; and by the Church missionaries in boats for about two hundred miles from the sea. There are a great number of small islands in the channel of the river, which are exceedingly fertile; wooded to the water's edge, and lovely beyond description. Some of the islands are a mile in length. They consist of fine rich alluvial soils. Branching off from this river in all directions and at short distances from each other, are numerous valleys, extending so far as the eye could judge for from twelve to twenty miles. The vegetation is altogether luxuriant. The fern grows from five to eight feet in height; the flax grows to nearly the same gigantic dimensions, and the natives plant it as an ornament around their huts and enclosed grounds. An intelligent Englishman states, "I have walked for an hour on end, through grass pasture reaching to my knees, on the banks of the Waikato,—the grass looked coarse, but very luxuriant." These navigable

rivers, which at the distance of about eighty miles from the coast divide into two or three separate branches, have already been explored to the distance of about one hundred miles, without arriving at the extensive lake from which they are stated by the natives to have their source.

Waikato harbour becomes, therefore, the proper depôt for the produce of the fertile countries through which the rivers flow. But the state of the bar at the mouth of Waikato river, at low water, renders the approach difficult or dangerous, and there is no safe harbour inside. It has already, however, been pointed out, that the river Awaroa, which falls into the northern side of the Waikato, reaches to within less than a mile of the Manukou harbour, one of the safest of the island. The natives are in the constant practice of dragging their canoes from the one to the other; and from the level character of the intervening country, an improved communication can be opened.

In this way, Manukou would ultimately become the outlet for the produce of the banks of the several rivers of the Waikato country, and also of the magnificent inland lake of Roturoa, of the tracts of country skirting it, and the numerous rivers falling into it,—a tract of country including many hundred square miles of the richest territory of the island. It will also be recollected that the isthmus dividing the eastern from the western side of the island is situated between the bay of the Thames and Manukou, so that the produce of nearly a third of the Northern Island may be conveyed by water to the

**Manukou**, and from thence to the Thames, with a land carriage not exceeding three miles.

**Manukou**, from its connexion with the **Waikato** country, and its local advantages, becomes, therefore, one of the most important districts of the island. Were it necessary to look to the country with a military eye, or for the prevention of war between the native tribes, of the **Nghapui** to the north, and the **Waikato** to the south, which at no distant period waged exterminating wars against each other, the occupation of the **Manukou** isthmus would separate them, and prevent mutual invasion. It is a complete key to both countries, and within reach of support, and nearly within point blank range of shot from shipping on the eastern and western sides of the island.

7. **Waingaroa** is a bar harbour with not more than two fathoms of water on the bar at low water. The distance along shore from the **Waikato** is about twenty-five miles. The channel between the heads may be about half a mile wide, the expanse of the harbour about two miles. There are several deep bays. It is not known that any survey exists of this harbour. It is thickly wooded on the north, and cultivated in patches by the natives on both sides. It is comparatively populous; there being about six hundred natives, who have for years been making urgent applications for British settlers among them; as indeed have the whole **Waikato** people. There are several native teachers settled here, and eminently successful in instructing their brethren.



There are about five hundred Christian converts; the chapel contains about six hundred hearers. There is no missionary resident amongst them since the removal of the Wesleyan station.

8. Aotea harbour is distant ten miles from Wain-gara; some very small streams fall into it; the entrance may be three-quarters of a mile broad. The channel is winding, and about two or three miles long; the expanse of the bay, from eight to ten. It is not wooded at the entrance, but thickly higher up; the beach is sandy; a good many natives reside in the bay; the principal chiefs, at last conference, in May, 1836, repeated their former earnest applications for British settlers. The natives have, perhaps, one hundred acres under cultivation; there are two chapels, one capable of containing four hundred, and the other two hundred hearers. There are several successful native teachers. There is no resident missionary since the removal of the Wesleyan stations.

9. Kawia harbour is situated about ten miles south of Aotea; the entrance between the heads is not more than three-quarters of a mile. It is a bar harbour, but a good clear channel; there is a small bank about mid-channel, with deep water on both sides. The channel is not more than half a mile long; several small streams fall into it. There is a very powerful chief resident here, of as much influence as any one chief in New Zealand; he is most anxious for British settlers, and has long been so. War has raged for some time between the Waitato

people and the Taranakee, their southern neighbours; a few prisoners who had been starved out of their pah or fort, and had surrendered as slaves, were brought in while Mr. White was there; the chief, who well knew the determined opposition of the missionary doctrines to their wars, stated, and repeatedly and publicly pledged himself, to give up the war, if missionaries and settlers would come amongst them.

He complains that no settlers come to his country, although willing to receive them, and although it is richer and also more populous than the Hokianga; and he stated that the Taranakee country to the south, which he had conquered and depopulated, was still richer and fitter for cultivation than his own country. He described it as containing vast plains of rich land, and covered with fine pasture for sheep and cattle; but this rests entirely on native testimony, although there is no reason to doubt it. None of the missionaries or Europeans, so far as known, have visited it. Some parts of this district of the Waikato country are extensively and thickly wooded; the cowdie is in great abundance; small patches of the open country are cultivated; the natives are numerous—perhaps one thousand in the bay—many of them are Christians; the chief himself is not a Christian, but his brothers are. There are several native teachers from Hokianga settled here, and a large and commodious chapel has been constructed; there is no resident missionary.

10. The river Moken, situated about half way

between Kawia and Mount Egmont, is supposed to mark the boundary between the Waikato and Taranakee tribes. Whether this river, like the others on this side of the island, forms a harbour or bay at its junction with the sea, is not known. Its situation only was pointed out to the missionaries from an eminence in the Waikato country. The source, course, and extent of the river are equally unknown; but from the native account of the plains and pastures of this very extensive country, and from what is already known of the extreme fertility of the rest of the Waikato country, there is no reason to question its fertility, and it becomes a matter of great importance to explore it.

11. The Taranakee district forms the south-western extremity of the Northern Island; and the northern head of Cook's Straits. Mount Egmont, one of the loftiest mountains in the island, is situated in it. It is supposed to extend from the Mokou river on the north, to nearly the Wanganui river, or Knowlesly river, laid down in the maps of Cook's Straits. There is a bay laid down in the recent charts as Taranakee Bay, within Cook's Straits. It does not appear in Cook's chart; no vessel has been heard of as having entered it. Some well-informed natives deny, and it is believed correctly, the existence of any such bay as is there delineated; nor is there known any safe harbour in that part of the coast.

Rutherford visited with his tribe Taranakee in one of their wanderings: he says, "The village of

Taranakee stands by the sea-side, and the manners and customs of the inhabitants are the same as prevail in other parts of the islands. We remained six weeks, and after a journey homewards of six weeks more, we arrived at East Cape." The shores of Taranakee were also visited by Captain Lambert, in her Majesty's ship Alligator, to obtain restoration of the survivors of a crew wrecked near Mount Egmont. He reached the coast on the 20th of September, 1834, at Moturoa, the Sugar-loaf Islands of Captain Cook, by which the northern extremity of Cape Egmont is terminated. "They consist," says the journal of an officer recently published, "of a remarkable cluster of high conical rocks, running out to the westward, of primitive formation, and partly clad in a mantle of luxuriant vegetation, wild flowers in beautiful variety, notwithstanding their exposure to wind and sea." The journal continues, "30th September. Running along shore for Waimate, in from seven to ten fathoms water; the appearance of the coast is such as sailors designate iron-bound, boldness and ruggedness characterising it, the whole way from Moturoa to beyond the place of our present destination; the grand outline being that of an extensive cape, the sweep of which is broken by a series of shallow bays, as these are parted from one another by huge promontories. The line of country is so level, as almost to run parallel with the water-line throughout its entire length; subject to numerous breaks in the solid rocks, occasioned by its having been rent and torn

in these places where the mountain-streams had found themselves channels for the conveyance seaward of Egmont's tributary waters; and along the banks of which they have deposited, as they went, a rich alluvial soil, thus affording growth to an endless variety of vegetable productions, which relieve the eye, at these several fissures, with the sight of woods and groves—pleasing contrasts to a continuous wall of black and brown rock. At noon the mountain bore north by west, and we were distant about five miles from Waimate Pa, off which the water shoals suddenly from five to four and three fathoms, with an uneven rocky bottom."

The principal accounts of the Taranaki tribes have been obtained from settlers on the Hokianga. These people expressed the same desire as the whole other tribes of the west coast for British settlers. Many of the chiefs have fallen in the war with the Waikato tribes. One of the survivors, who had been resident at Hokianga, a native convert, wrote to Mr. White to Sydney, when on his way to London, repeating his previous determination of returning to Taranaki, to instruct his people. The Hokianga tribes were meditating, in 1835, an excursion to the Taranaki country, to rescue the remnant of the natives from the war of extermination waged against them by the more warlike Waikato. They proposed to convey them to a safe settlement on the banks of the Hokianga.

12. The next river harbour laid down on the map is Knowlesly River and Bay, situated about the

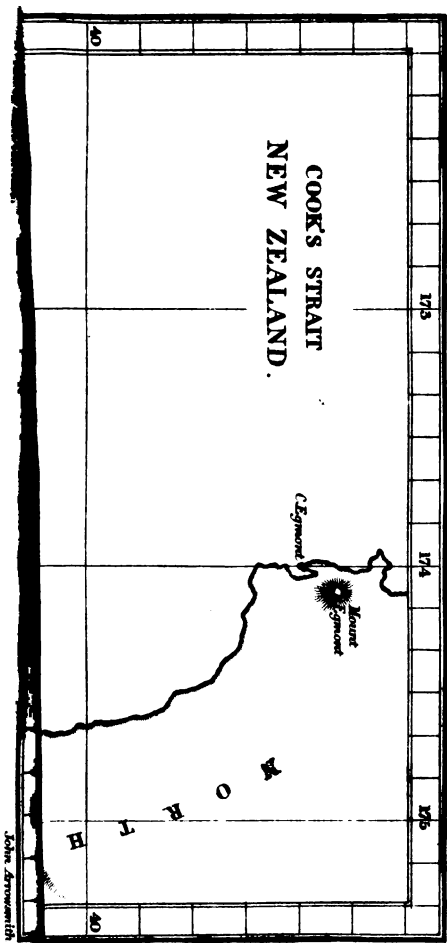
centre of the northern side of Cook's Straits. The native name of the river is Wanganui, and the banks are inhabited by a warlike tribe of that name. The river is laid down on the common chart as dividing into two heads, and it may do so; but there is not known any authority for it. An intelligent native, now in England, describes the mouth of the river as rocky and dangerous for shipping, with a fall near the mouth rendering it not navigable. He also stated that the language spoken by them was so different from his own, as to be scarcely intelligible. On being further pressed, however, he said they barked like dogs when they spoke, and had, on one occasion, attacked his tribe, the Kapiti, and killed several of them when retreating from the Waikato, by whom they had been defeated. His information therefore of the people, of their river, their language, and their country, must be received with caution.

13. The next bay along the northern side of Cook's Straits, and towards the eastern extremity of it, is Port Nicholson, where the River Haritona falls into the sea, and still farther east, between it and Cape Palliser, there is another bay, called Palliser Bay, terminating in an extensive lagoon, formed, there is reason to believe, by another river. This part of the coast is the property of the Kapiti tribe, a powerful and numerous race. The principal residence of their chief is on the island of Kapiti, or Entry Island, situated in the strait, about midway between Port Nicholson and the Wanganui river, or Knowles Bay. They also possess the greater

part, if not the whole, of the southern side of the Strait, including the excellent harbours of Blin Bay, Admiralty Bay, Queen Charlotte's Sound, and Cloudy Bay, all of which we shall notice when describing the Southern Island.

Port Nicholson runs inland from twelve to fourteen miles, and varies from two to four miles in breadth. It affords safe anchorage and complete shelter for any number of ships, and there is room to beat out in any wind. A younger son of a Kapiti chief, named Nayti, states that he had ascended the river, which is as broad and deep as the Thames at London Bridge, for four days' sail in a canoe, and it extends much further, a day's sail being estimated at twenty miles, which would make the river eighty miles long. Both sides of the river rise abruptly, and are very hilly and thickly wooded. There is scarcely any cultivation by the natives around the bay, but they bring quantities of provisions down the river. There are about a dozen English settlers, three or four of whom are runaway convicts from New South Wales.

Te Pahi, or "Tupai Cupa," as he is called, thus described his country to Dr. Traill of Liverpool:—"When his native country was shown to him in a chart, he at once recognised it; and being asked to point out the spot where he himself resided, he described his dominions as embracing the whole of that portion in the southern extremity of the North Island, which would be cut off by a line drawn from the forty-first parallel of latitude to Cape Turn-







again, on the east coast. His principal residence he stated to be on Entry Island, which is a short distance from the shore on the north side of Cook's Straits, and nearly opposite to the entrance into Queen Charlotte's Sound. Exactly facing this small island, a deep and spacious inlet, he said, ran very far into the country. He also described another inlet, not quite so extensive, as intersecting the land further to the east, between Cape Terrawittee and Cape Palliser. Tupai asserted that the shores of these inland seas are covered with lofty trees of the cowdie species to the water's edge."

The last of these openings refer to Port Nicholson; of the former there is no appearance on any of the maps hitherto published, nor, except from Tupai, is there any authority for the cowdie-tree having been seen south of Kawia harbour on the west coast. It may be so, but it requires confirmation.

In another part of the work from which we have quoted the preceding account, it is stated, "There could be no doubt, from Tupai's account, that his territory abounded both in the cowdie-tree and in flax; and it was extremely probable that both these valuable productions might be procured with more facility, or of better quality, from this than from any other district of New Zealand. The difficulty of obtaining the cowdie-tree at those parts of the country which have hitherto been resorted to for that purpose, has arisen either from its growing too far inland to be transported, or only on the banks of rivers which ships of considerable burden could

not enter. But Tupai described the two inlets leading from Cook's Straits into the heart of his territory as both deep and spacious enough for the largest vessels, and as being bordered with wood to the water's edge."

Such is the very limited and wholly inadequate information hitherto obtained as to this part of the coast; and it is equally defective regarding the whole line of coast from Cape Palliser to Cape East, and from Cape East to Mercury Bay, an extent of about four hundred miles. Soundings have been taken along the coast, but at a considerable distance from it, which vary generally from twenty-five to forty-two fathoms, and deepening off Cape East from fifty to sixty, and to ninety fathoms. The names of the tribes inhabiting it are, the Naticahohuni and Natiawa, both numerous and powerful.

14. Hawke's Bay, situated about midway along this line of coast, between the thirty-ninth and fortieth parallel of latitude, appears to have been surveyed, and to give from six to twenty-four fathoms water. It appears from its position to be sheltered from the north and north-east; but in a recent work it is stated that "the Mahia, Hicks, and Hawke's Bays, are all of them open, and afford no shelter that can at all be depended on, except when the wind blows off the land." Of the coast, or the interior, no authentic accounts have been obtained.

15. Taoneroa, or Poverty Bay, about thirty miles north of Hawke's Bay. It is supposed to have

been the scene of Rutherford's capture and subsequent captivity. "The bay," says Rutherford, "is in the form of a half moon, with a sandy beach round it, and at its head a fresh water river, having a bar across its mouth." He mentions also the height of the land, which forms its sides. All these particulars are noticed by Captain Cook. The country is extensively wooded.

16. The harbour of Tauranga, in the Bay of Plenty, and a few leagues south of Mercury Bay, is resorted to by small craft trading for flax. "The entrance is narrow, rocky, and dangerous"; vessels are often detained a long time before they can enter it; and at times when they have entered it, are as long before they can leave it." There is a chart of it by Captain Cook.

17. Mercury Bay is situated on the southern and eastern side of the peninsula forming the southern head of the Bay of Houraki, or Thames. It has been surveyed repeatedly at the same time with the Thames. The entrance is very rocky, and it is of difficult ingress and egress. The water is from six to ten fathoms, and shoals in the narrows to four, three, and two. This district of the country is inhabited by the Natipawoa, or Nutimaru tribes.

Captain Cook states, that—"The best anchorage is in a sandy bay, which lies just within the south head, in five and four fathoms; this place is very convenient both for wooding and watering, and in the river there is an immense quantity of oysters and other shell fish. But for a ship that wants to

stop for any time, the best and safest place is in the river at the head of the bay. In several parts of the bay, great quantities of iron-sand are thrown upon the shore, brought down by every little rivulet of fresh water that finds its way from the interior."

18. The Thames, or Houraki, is the greater part of it an open roadstead. With a wind at east and north-east, vessels of one hundred and thirty tons or thereby have been worked into the narrows, where they are sheltered; but with a foul wind, there is great difficulty in getting out, from the sand and mud-banks in the channel. "The entrance," says a recent work, "to the frith of the Thames is rendered dangerous by small rocks showing themselves a few feet above the surface of the water, and not readily distinguished at night. The bay of Mahurangi, on the western side of the frith, is deep, has several rivers running into it, is studded with several small islands, and has a fine harbour, named by the natives of the place, Kaihu. This harbour, which is situated at the head of the bay, is protected from all winds, and from the sea, and affords a secure anchorage, and is easy of access. The depth of water, to the distance of three miles, is sufficient for every description of ships. The southern or longest passage is formed by an island, and the main is the safest and best, having in it ten fathoms water. The northern or smallest passage is full of rocks, the passage narrow, and has only two and a half fathoms depth of water. The tide flows ten feet at springs, and the time of high-water is ten o'clock, full and change. The

several rivers emptying themselves into the Bay of Mahurangi, are navigable only for canoes and boats. A small harbour, fit for ordinary craft, is situated on the northern side of the island, forming the bay." From this harbour, across the entrance to a second well-sheltered harbour, named Waitemata, is the narrow isthmus separating the bay of the Thames from the port of Manukou, on the western coast.

19. Wangari, north of the Thames, is an extensive harbour. It is protected from the north and north-east by Bream Head. It was surveyed in 1834 by H. M. S. Buffalo. It is formed at the confluence of the river Wangari with the sea, and the soundings, inside the bay, which is completely sheltered, vary from six to ten fathoms.

20, 21, and 22. Following northwards along the coast, there are in succession the small rivers and bays named Tutukaka, Wangamuma, and Wangarua. They are only fit for small vessels, and there is not any known survey of them.

23. The Bay of Islands, so named from the number of rocks with which it is studded, is a remarkably fine and capacious harbour, and affords shelter in all seasons, and in all weather, to numbers of vessels. Its width from head to head is about eleven miles, affording sufficient room for vessels to beat in. There is deep water close in with the shore; a great number of European vessels touch at this harbour, for supplies of fresh provisions and vegetables, and there have been at anchor in it at one time as many as twenty-seven vessels, most of them upwards

of three hundred tons. This bay has been surveyed with minuteness by two French ships, *La Coquille*, in 1824, and *L'Astrolabe*, in 1830, 2, and 3. "Its anchorages are various; namely, *Tepuna*, a roadstead on the northern side of the bay, opposite the missionary station of that name, and the native village of *Rangihoua*. *Paroa*, a deep bay on the south side of the Bay of Islands, a snug and spacious harbour, affording shelter from all winds, and is the anchorage which the whaling vessels formerly made use of; it has seven and eight fathoms of water. The anchorages now generally used are the Bay of *Kororareka*, and the river *Kawakawa*; the former is used by vessels wanting a slight re-fitting, or for procuring refreshments; the *Kawakawa*, when repairs to any extent are necessary, or the replacing of any of the principal masts, being more secured, and having the stores near them from which they procure the greater portion of their supplies, with the exception of provisions. Both these anchorage grounds possess sufficient water for ships of the greatest tonnage. The latitude of *Kororareka Beach* is  $35^{\circ} 15' 45''$  south, longitude  $174^{\circ} 11' 45''$  east of Greenwich, high-water about 7h 30m, full and change of the moon: there fall into this bay the rivers *Kidi-kidi*, in which, at the distance of about two miles from the mission station, are the magnificent falls of the *Wainiwaniwa*, or 'Waters of the Rainbow'; the *Wairoa*, with its small fall, the *Manganui*, the *Pukonda*, the *Kawakawa*, and many minor streams; their banks, and the interior of the country, presenting one of the richest soils in the

island, yielding crops, where cultivated, of every kind known in the country, in the greatest abundance."

24. "The harbour of Wangaroa, lying twenty-five miles to the north-east true of the Bay of Islands, is beautiful, romantic, and spacious, capable of containing the largest fleet, and affording good anchorage in from five to eleven fathoms, completely sheltered from the sea and all winds. No danger need be apprehended in running in, as there are no hidden obstacles; the shores steep, and having sufficient water for any vessel within a few yards of them; and should the wind not be favourable for entering, you may with perfect safety anchor outside the heads, and wait for a slant, or for the sea-breeze. In approaching this harbour from the sea, the entrance not being more than two hundred yards across, it is not readily distinguished by a stranger; but its position may be known by the northernmost island of the Cavelles, which lies three miles off it. (The Cavelles is a cluster of islands stretching along the shore from Wangaroa, to within four leagues of the Bay of Islands.) The harbour has several small creeks or rivers emptying themselves into it, and fresh water may be procured almost anywhere, on both sides. The latitude of a small bay about three miles from the entrance, on the eastern side, is  $35^{\circ} 2'$  south, longitude  $173^{\circ} 42' 45''$  east of Greenwich; high-water at full and change at 8h 15m."

25. North-east of Wangaroa, and distant about twenty miles, is the Bay of Oudou-Oudou, or Lau-



riston Bay, of which a survey has been obtained from a French manuscript, dated 1769, communicated by M. Dupres: this is called by Captain Cook, Doubtless Bay. The water shoals progressively and regularly from thirty-five at the entrance to five, and one and a half at the head of the bay, where there is a fine sandy beach, with high land in the background. There are several small rivers falling into it.

26. There only remains to be noticed Sandy Bay, situated between the North Cape and Knuckle Point. It is an open bay, similar to Wharoa roadstead, situated directly opposite on the other side of the island. The river Rangannee falls into the head of the bay, and forms a creek of some depth, and the soundings are marked on the chart as varying outside, from thirty-two to eighteen; the tide rises fourteen feet. The island is here so narrow, that from the mission-station, Kawa, the breaking of the surf on both beaches can be distinctly heard.

#### SOUTH ISLAND, STEWART'S ISLAND, &c.

ENTERING Cook's Straits from the west, the southern side of the strait, which forms the northern side of the South Island, presents along the whole extent of the strait, a succession of excellent harbours. There is,

##### 1. Blind Bay.

2. Admiralty Bay. No survey nor correct account of these bays have been obtained. They are represented by Captain Cook as safe and spacious, and several smaller harbours inside.

3. Port Hardy, D'Urville's Island, and

4. Port Gore; both of which have been surveyed by her Majesty's ship *Alligator*, in 1834.

5. The Current Basin, connecting Blind Bay and Admiralty Bay, by the French passage between Stephen's Island and the main land; surveyed by the *Astrolabe*, Captain D'Urville, in 1827.

6. Queen Charlotte's Sound. The entrance between the heads is about twenty-six miles, and narrows to about ten miles, after running in about five miles. It extends inland for about thirty miles. There are several islands, one of them inhabited; there are ten or twelve British settlers, and a good many natives, perhaps five hundred.

7. Cloudy Bay is about fifteen miles long, and from three to five broad; the land is high on the west side; and there is not much level ground between the high land and shore. There is much fern, and a considerable quantity of fine timber. There are about twenty British settlers; as many as twenty or thirty whalers have put in together; about one third of the crews of these vessels desert their ships, and escape into the interior until their departure, when they generally re-engage in other vessels. There will be about thirty-two hands to each ship. There are a few runaway convicts; and there are five or six grog shops. The English cultivate wheat, potatoes, onions, &c. They employ natives, who are very willing to labour. The natives are also much employed, chiefly in the boats of whalers, and sometimes from their steadiness, as second or third

mates. Cloudy Bay is reckoned the best fishing station for black whales on these coasts. They come in great numbers into the bay, and into Cook's Straits; the boats and crews watching about the heads,—and the vessels lying inside the bay. Both sides of the strait are in the possession of the Kapiti tribe, whose chief settlement, as already stated, is in Entry Island, and on the shores of Port Nicholson. It is a recent acquisition by them, that is within the last twenty years; the Kapiti having at that time been expelled by the Waikato tribe from their own district of Kawia, and having in their turn, dispossessed the previous settlers on the shores of Cook's Straits. The Kaihooa tribe was that dispossessed; and the remnant of the tribe were scattered in their flight along the shores southwards.

There is much valuable land along the shores of Cook's Straits, and particularly from the eastern point, or Cape Campbell, southwards towards Banks's Peninsula. The natives represent it as particularly well adapted, from being rich and level, and abounding in pasture, for English husbandry, and for pasturage. Its vicinity to excellent harbours, and its being in the direct track homeward of the Australian traders and whale ships, and the absence of native occupants, point it out as an advantageous settlement.

8. Passing along the east coast, southwards, the next harbour is that called by Captain Cook, Lookers-on Bay. The bay is formed by two fine rivers, which there flow into the sea. The bay is

not well sheltered, but is much resorted to for flax. There was a British settlement on the banks of one of the rivers, about fifteen miles inland, but it has been abandoned; one vessel of one hundred and twenty tons was built at it. There are few natives, and the land round the harbour rises gently from the sea.

9. Port Pegasus, north of Banks's Peninsula; there are two entrances, one to the north and the other to the south extremity of an island, which forms a barrier against the sea. The bay runs up a couple of miles, and there are three or four rivers fall into it. There are few natives; the country is in general level, and rises gradually from the shore.

10. The next harbour is that of Akeroa, a remarkably fine and safe harbour, situated in Banks's Peninsula, on the eastern side of it, between the forty-third and forty-fourth parallels of latitude. A copy has been obtained of an American survey, which places this harbour in latitude  $45^{\circ} 52'$ ; the soundings off the heads shoal from forty-five to thirty; between the heads from fifteen to twelve; and in the numerous smaller bays inside the harbour, from seven to five.

11. Otago Bay, is also situated on the eastern shores of the Southern Island, about latitude forty-six. It is a bar harbour, with three fathoms and a half water, on the bar, at low water. It also is a safe and excellent harbour, with seven fathom water inside. North of the harbour, and between it and Akeroa, is situated the Lake of Green Stone, from which the natives supply themselves with the

favourite tale for their weapons. From the account of one of the natives, this lake would seem to overflow its banks at particular seasons, and to form extensive lagoons, separated from the sea by a narrow strip of sandy beach. The natives cut small canals through this beach, and take great quantities of fish in them, when attempting to find their way into the sea. It is in the neighbourhood of this bay that the natives state that abundant coal exists; and that there are immense tracts of very rich land and luxuriant grass pasture. Such, indeed, is represented to be the general character of the whole southern part of the South Island, here and there interspersed with abundant and very fine timber. Captain Cook describes the land on this part of the coast, as "having the surface broken by many hills, which are green and woody."

12. In the southern extremity of the island, after passing through Foveaux's Straits, there is laid down on Mr. M'Donell's Chart, "Knowlesly Bay," or South Bay, stretching inland apparently for about ten or fifteen miles, and having several rivers falling into it, one of them stretching upwards into the country for not less than one hundred miles, and forming towards its entrance "beautiful lagoons navigable for large ships." The country around is marked, "very rich land, according to the native accounts;" and on the western side of it is marked "*coal*." The extent of country embraced by this description, seems to contain above one hundred and fifty square miles; some parts of it are very richly wooded. This bay

is not noticed in the charts taken from M. Duperrey's atlas of 1824; and there is some reason to doubt its existence, although in other respects the description may be correct enough.

13. In the south-western extremity of the island, are situated the three adjacent harbours, named Port Preservation,

14. Port Chalky, and

15. Dusky Bay. There are accurate surveys of the two latter, in M. Duperrey's atlas. There are great numbers of sheltered bays and coves inside of these harbours; and the main channel and entrance is completely sheltered by barrier islands. Some of the bays, farthest inland, have very deep water, twenty, thirty, and forty fathoms. No account of the coast has been obtained, except what is given by Captain Cook. Towards the south end of the island, he says, "The surface of the country is broken into craggy hills, of a great height, on the summits of which are several patches of snow. It is not, however, wholly barren, for we could see wood, not only in the valleys, but upon the highest ground, yet we saw no appearance of its being inhabited." Opposite Dusky Bay "is the only level land within a considerable distance. It extends two leagues to the northward, is lofty, and covered with wood."

16. The shores of Stewart's Island, situated off the southern head of the island, and separated from it by Foveaux's Straits, form a series of excellent bays and harbours. The Southern Port has been

accurately surveyed by M. de Blosville, and a chart of it will be found in M. Duperrey's Atlas; the soundings vary from two to fifteen fathoms. Captain Cook describes the land on this part of the coast in these terms:—"This land is high and barren, with nothing upon it but a few straggling shrubs, for not a single tree was to be seen. It was however remarkable for a number of white patches, which I took to be marble, as they reflected the sun's rays very strongly." There are thirty or forty British now settled here, and they cultivate the usual crops with success; they have a great many goats. It is no longer an eligible whaling station; they seem to have deserted it for Cloudy Bay and Cook's Straits. It is encompassed by great numbers of small islands and rocks.

The line of coast from Dusky Bay northwards to Cape Farewell, the western extremity of Cook's Straits, presents in general a bold and rocky shore. It has not been examined with sufficient minuteness to determine whether there are any safe and commodious harbours, but there are many inlets and creeks affording partial safety and shelter. Captain Cook was obliged to keep well out to sea while standing along this coast, and inferred that there was a scanty population, from observing fires on one or two occasions. It has recently been visited by several traders, who obtained readily the same supplies of provisions and flax as at the other harbours. There is a great abundance of flax, in which the inhabitants, who are few, and located only around the bays, trade very willingly.

The country is well wooded; there are numerous streams of water, and extensive tracts of open country, and much coarse pasture. Captain Cook thus describes the general appearance of this line of coast:—

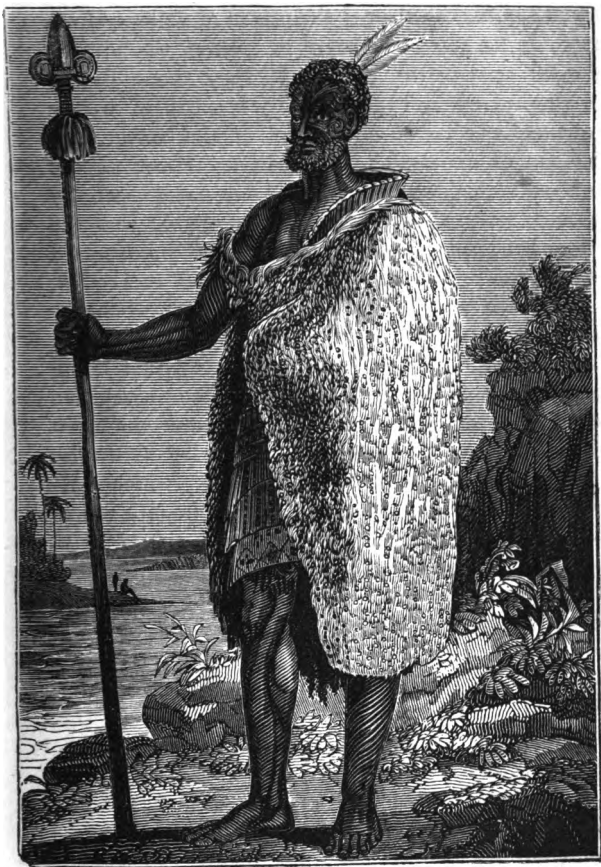
“I have already observed, that on the 11th, when we were off the southern point, the land there seen was craggy and mountainous, and there is great reason to believe that the same ridge of mountains extends nearly the whole length of the island. Between the westernmost land, which we saw that day, and the easternmost, which we saw on the 13th, there is a space of about six or eight leagues, of which we did not see the coast, though we plainly discovered the mountains inland. The sea-coast near Cape West is low, rising with an easy and gradual ascent to the foot of the mountains, and being in most parts covered with wood. From Point Five Fingers down to latitude  $40^{\circ} 20'$ , there is a narrow ridge of hills that rises directly from the sea, and is covered with wood; close behind these hills are the mountains, extending in another ridge of a stupendous height, and consisting of rocks that are totally barren and naked, except where they are covered with snow, which is to be seen in large patches upon many parts of them, and has probably lain there ever since the creation of the world; a prospect more rude, craggy, and desolate than this country affords from a distance at sea cannot possibly be conceived; for as far inland as the eye can reach nothing appears but the summits of rocks, which



stand so near together, that, instead of valleys, there are only fissures between them. From the latitude  $44^{\circ} 20'$  to the latitude of  $42^{\circ} 8'$ , these mountains lie further inland, and the sea-coast consists of woody hills and valleys, of various height and extent, and has much appearance of fertility. Many of the valleys form plains of considerable extent, wholly covered with wood, but it is very probable that the ground in many places is swampy, and interspersed with pools of water. From lat.  $42^{\circ} 8'$  to  $41^{\circ} 30'$ , the land is not distinguished by anything remarkable; it rises into hills directly from the sea, and is covered with wood; but the weather being foggy while we were on this part of the coast, we could see very little inland, except now and then the summits of the mountains, towering above the cloudy mists that obscured them below, which confirmed my opinion that a chain of mountains extended from one end of the island to the other."

These notices, defective as they are, embrace the whole information hitherto collected of the Southern Island and Stewart's Island.

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## SECTION III.

EXISTING STATE OF BRITISH COLONIZATION  
IN NEW ZEALAND.

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1. Evidence of the Rev. William Yate, Church Missionary ; Fraud practised against a Chief, at Bay of Islands ; War occasioned by a British Captain, terminated by the Church Missionaries ; Effects of Settlement of escaped Convicts ; Twenty-five young Natives kidnapped from their homes, by a British Captain, and delivered up to their Enemies, but saved by the Church Missionaries ; Runaway Convicts and Rovers in Bay of Islands ; their Conduct ; Corrosive Sublimate given to Natives, by a British Captain, to destroy their Enemies ; frequent Murders of Natives, by British.—
  2. Evidence of Thomas Trapp, Esq. ; Crimes introduced by British.—3. Letter of the Rev. Mr. Marsden ; British take part in Native Wars.—4. Letter from *Sydney Herald*, 20th March, 1837 ; State of Crime in Bay of Islands.—
  5. Extract from *Sydney Herald* ; Murder of a Native by a Sailor.—6. Letter of the Rev. William White, Wesleyan Missionary, to the Rev. Samuel Hinds, D.D., 11th Sept., 1837 ; Treachery and Murder, by an English Captain, of several Natives ; Murder of a Native Slave by an English Captain ; Murder of a Lascar by an Englishman ; Employment, by an Englishman, in a fit of Jealousy, of a Native to commit a Murder ; Attempt to impose on Natives, by threatening them with the British Government ; by fabricating False Papers ; Attempt to engage them in wilful and vindictive Fire-raising ; Shooting at Natives ; Three instances of Murder of Englishmen by their own countrymen ; One of Wounding with deadly intent ; and one of wilful

Fire-raising, with an intent to destroy Life ; the Perpetrators of the last Outrage ordered by an Assembly of Chiefs to quit the Island.—7. Extract from *Library of Entertaining Knowledge* ; Cruelties to Natives ; above a Hundred Murders in Two or Three Years.

THE existing state of British intercourse with New Zealand has been stated in general terms in preceding chapters. It discloses new and appalling facts in the dark history of human depravity. Britain is charged "with the guilt and disgrace of having occasioned and tolerated such atrocities." The truth of this degrading charge it is necessary to scrutinize. It is a painful and revolting duty, but it is a necessary one ; and its performance is cheered and relieved by the conviction, that such a state of matters will cease to be tolerated by Britain, as soon as its hateful existence ceases to be unknown.

The details of this branch of the subject shall be confined strictly to quotations from the evidence upon which it rests. It is difficult, in any other way, to give the precise import and bearings of evidence. The first to be noticed, is that of the Rev. William Yate, Church Missionary, who was examined in 1836, before the Aborigines Committee of the House of Commons. He was resident at the Bay of Islands, from 1827 to 1834 ; and discloses the occurrences which fell under his personal observation, during that time. It is, however, necessary to keep in view, that although the superintendence of the other missions led him to occasional excursions, his principal residence was at the Bay of

Islands; the chief resort of shipping, the favourite rendezvous of escaped convicts, runaway seamen and rovers; a locality distinguished already by the establishment of upwards of twenty grog shops; establishments, inferior certainly in extent, but not in mischievous and demoralizing effects, to the gin palaces of our metropolis. For another authority states that, "within the first two or three years, after the establishment of the society's settlement at the Bay of Islands, not less than one hundred of the natives had been murdered by Europeans in their immediate neighbourhood\*." But this state of things was more prevalent in the Bay of Islands, from the greater resort to it of shipping; and certainly does not exist to the same extent, nor to anything like the same extent, at any other port. But, in some degree, it admits of no denial or doubt, that it does exist, wherever Europeans harbour within these devoted Islands.

It is necessary to make the same remark, and to offer the same caution, with regard to the statements which are quoted from a correspondent of the *Sydney Herald*. His observations as to the partiality of the natives to ardent spirits, and other degrading practices, apply exclusively to the Bay of Islands. The New Zealanders, as a people, are abstemious, and persist in their dislike to ardent spirits. The exceptions are the unfortunate natives who have had the benefit of the society of the European and American

\* *Lib. Entertain. Knowledge*; Vol. "New Zealanders," p. 99.

seaman pretending to civilization, but temporarily exempted from its restraints. Thus, at Hokianga, where the intercourse with seamen is pretty frequent, although there prevailed much crime and outrage, there was but one instance of a chief becoming habitually addicted to spirits. And at the general meeting of the chiefs, native population, and settlers, assembled there, with a view to preventing, in future, the importation of ardent spirits, this very chief, most unexpectedly, moved one of the leading resolutions, assigning honestly as his reason, that his health and strength were nearly ruined by the effects of dissipation; and that there was no other way in which he could hope to reform himself. These resolutions afterwards obtained the approbation of the Governor of New South Wales.

The other evidence which will be referred to on this subject is that of Thomas Trapp, Esq., who recently resided at the Bay of Islands for fifteen months. A letter from the Rev. Mr. Marsden, the venerable father and founder of the New Zealand missions. A letter to the Rev. Samuel Hinds, D.D., from the Rev. W. White, chairman of the Wesleyan mission. This intelligent and zealous friend of the New Zealanders, returned to England in July, 1837, after the Aborigines Committee had closed their examinations. He has resided at Hokianga on the west coast of New Zealand, from 1829 to January 1837, and he had formerly resided in the Island, as a junior missionary, from 1823 to 1827. His opportunities of collecting information have been very

great, and they have been diligently and judiciously used. The information obtained from him is, therefore, given at some length. And, lastly, we quote from the "New Zealanders;" a volume of the *Library of Entertaining Knowledge*, the best informed compilation that has yet appeared, regarding New Zealand and its inhabitants.

I. *Extracts from the Evidence before the Select Committee on Aborigines, of the Rev. William Yate, Church Missionary, 12th February, 1836.*

"In what situation have you been in the South Sea Islands?—As an ordained missionary of the Church Missionary Society.

"What is the character of the New Zealand inhabitants, so far as you have come into contact with them?—We found them decidedly a savage people, addicted to cannibalism, to murder, and to everything that was evil.

"What has been the system of conduct observed towards them, by the English who have come in contact with them; the traders and others?—In some instances they have kept faith with them, and in others they have treated them in the most barbarous manner possible.

"Do you know any instances in which they have been overreached or cheated by those traders?—Yes, I know of a great number of instances in which they have been overreached and cheated by them.

"What was the consequence of this conduct?—The natives have made their complaints to us, and



have asked us how they ought to proceed, and in what way they should act with the Europeans, and would it not be fair for them to make reprisals upon persons that had not injured them, in order that they might obtain satisfaction for the loss they had sustained from others.

“ Were they mutually inclined to cheat in return? —Yes, they were at times; I have known instances of it, but not frequently.

“ You stated that you found them of very savage disposition; were any of them of industrious habits? —They were decidedly industrious for savages, but it would scarcely be called industry in England; they were much more industrious than any of the inhabitants of the South Sea Islands.

“ Were the missionaries ever employed in making peace between them and those who had injured them?—Many times they have been called in for that purpose by both parties.

“ With what success?—Invariably bringing them to terms, and making peace between them; there was one particular instance in which we were called in by the captain of Her Majesty's ship *Alligator*, and the British resident in New Zealand.

“ Can you state any particulars to the committee in reference to that case?—A man of the name of King, a person who had escaped from New South Wales, had entered into an engagement with Pomare, a chief of one of the tribes in the Bay of Islands, to give him a certain number of muskets and a quantity of powder, for a certain quantity of the produce of

the country. He gave him several loads of flax, and a quantity of timber and potatoes. King sold those things to the masters of other vessels that came into the harbour, and then left the country without making any payment to Pomare. King possessed a small schooner, about a fifteen ton vessel; he sold the schooner to some merchants there; and when Pomare found that the vessel which belonged to King was still in the island, he took possession of it, and would not give it up to the persons to whom it had been sold. They represented this to the British government at New South Wales, and the captain of the *Alligator* received instructions to obtain this vessel from Pomare, and to see that right was done. Pomare still refused to give up the vessel, and then the captain wrote to us to interfere to get Pomare on board. Mr. William Williams and myself went and succeeded in getting him on board\*, and when the matter came to be sifted, we found that Pomare was perfectly right, and that the Englishman had been altogether wrong. Pomare had been cheated out of the whole of his property; and so convinced was the captain of the *Alligator* that the New Zealander was right, that he gave him the full payment for the property which he had been cheated out of, and Pomare

\* "So frequently had this man been deceived by the masters and crews of vessels, that he would not trust himself on board till we told him that the wives and children of the missionaries at Paihia were in his power, and would be hostages for his personal safety."

then restored the vessel which he had taken possession of as payment for it.

“Another instance was the battle of Taurunga; the first rise of that was, the captain of an English vessel, a whaling ship, had a quarrel with some women on board his vessel; he was very angry about it, and determined to get the natives of the interior to punish those on the coast for the insult which those two women had offered to him in that quarrel. He went into the interior to fetch the chiefs, telling them they must come to fight a battle for the insult of those two women. They refused to do so, saying, that it was not according to the New Zealand custom, that they only fought when people had done some real injury, but that they never fought when it was all mouth, and this had been nothing but mouth, and consequently they refused to fight. He told them he would make it known in England; that every one in England thought that the New Zealanders were a brave people; but he would let the English people know, and let the king know, that they were cowards; but if they would fight, he would supply them with arms and ammunition. They could not bear this, and therefore they resolved to fight. They brought down a great number of people; we were rather too late in going over; we did not know so much of it as we do sometimes; and about a quarter of an hour after the battle, we saw a hundred of the people dead and wounded upon the beach. Then, according to the custom of the country, a number of the

New Zealanders went to the south to seek satisfaction for the death of their friends. Those persons who went down intending to cut off some of the tribes of the south as a payment for the death of their friends, were fallen in with by a large armed party of the natives, and were all cut off themselves; forty-one went, and only one returned. This caused the whole of the Bay of Islanders to arm themselves and to go and fight with the tribes of the south for the loss of those forty. There were between fifty and sixty canoes. The canoes were attended by our missionary ship, the *Active*, the missionary boat, and a small cutter that we have. Mr. Williams accompanied the flotilla. They were five weeks before the fortification of the besieged, negotiating with the besiegers, but without effect; the missionaries then returned home, and afterwards, not satisfied, they went back again. Mr. Williams went down in his boat a second time, with Mr. Chapman, Mr. Kemp, and Mr. Fairburn, and effected a reconciliation between the two parties. The Bay of Islanders returned home without having destroyed a single individual.

“ Besides the instances you have mentioned, in which peace was procured by the instrumentality of the missionaries, have any other cases come to your knowledge?—Yes, several. I know of five instances where the schoolmasters, who are missionaries, have interfered; they have been sent for by the tribes who have been quarrelling, and prevented their fighting.

“Would the removal of these runaway seamen and convicts be a great benefit to New Zealand?—It would.

“Have you found any mischievous effects, from the presence of these people, upon the natives?—Upon the natives we do; but they will never come near our settlement at all, if they can avoid it.

“Have you any means of ascertaining their number?—Yes, I think I know about thirty or forty myself.

“In what way are they prejudicial to natives?—From instructing them in every thing that is bad, and when they have been there a little time, and gain a little influence over one or two individuals, they procure flax from them, and then they procure a cask of rum, and set up a rum shop.

“Are you aware of any instances of corrosive sublimate being imported into New Zealand?—Yes; one particular instance came under my own observation.

“For what purpose?—For the purpose of teaching the natives to invite their enemies down as friends, and then to poison them.

“By whom was this corrosive sublimate introduced?—It was by the captain of a vessel trading from New South Wales to New Zealand. One of the principal chiefs, Rewa, came up to me one day with a small paper parcel of corrosive sublimate in his hand; he said to me, ‘Captain so-and-so has given me this paper parcel; he has told me that if I will ask the Taurunga people down here as friends, three hun-

dred or four hundred of them, and then give them a feast, we, according to our custom, waiting upon them, if we sprinkle a little of this white powder upon their potatoes, they will all die, and our lives will not be in danger, and so we shall be able to get possession of their lands. Now, I am going to do so, but I have not quite enough of it, and you are a doctor, you have white powder upon your shelves, and I want you to give me some of it.'

"On receiving this communication from the chief to whom you have referred, what reply did you give?—I immediately told him that it was a very wicked thing on the part of the man who had advised him to do so. He gave me the sublimate to look at, and I immediately contrived to throw it upon the ground. I was then in the garden with him. I threw the whole of it upon the ground. He was excessively enraged, and threatened to destroy me; he said he would certainly burn the whole of the houses in the station, and drive the whole of the missionaries out of the country, for preventing him effecting his purpose, and destroying his enemies in that way. The same Captain Stewart had, but a short time before, produced to me, out of his quadrant case, a bottle of laudanum, with which he told me that, when the natives did anything that he did not like, and were particularly troublesome, he gave them a little of this, which destroyed them at once, and they did not know the way in which they were killed; he put a little of it in their grog. He told me that himself, in a passage which I took

with him in another vessel to New South Wales; but I thought at the time that this was mere bravado.

“Are you aware of the case of a captain of a vessel securing certain natives, and turning them ashore at the Bay of Islands as slaves?—Yes.

“Will you state any circumstances in relation to that case?—I do not know the captain's name, or the name of the vessel; I only know the fact itself. He went down to the East Cape, and enticed a number of the natives of that village on board, then weighed anchor, and came down to the Bay of Islands; he knew that the Bay of Islanders were at war with those people, and he delivered those twenty-five young men, who were all of them the sons of chiefs, into the hands of the Bay of Islanders as slaves, to do what they pleased with. Immediately that the missionaries heard of it, we took fifty blankets, and, with a pair of blankets each, redeemed those men out of the hands of the Bay of Islanders, kept them in our schools for three months, and then returned them to their friends.

“What was the date of this transaction?—It was two years last Christmas since we restored them, and it was about three or four months before that, that they were brought down.

“What nation did the vessel belong to?—She was an English ship.

“Do you know what the captain of the vessel received from the Bay of Islanders for doing this?—I do not know that anything was received from them, but it was merely to obtain favour in the eyes

of the Bay of Islanders, and to procure from them fresh supplies for his vessel.

“Are you aware of the object of the captain in visiting those seas?—Yes, it was for whale-fishing.

“What became of those young men?—They were taken down by myself and Mr. Williams, and restored to their friends; and when we arrived with them, and told the people that we had brought their friends home, they were perfectly astonished; they thought they had been murdered on board this ship in the same way that the natives were murdered in Captain Stewart’s ship, the Elizabeth, mentioned yesterday. They had gone through the whole of their funeral ceremony, and had buried images in representation of what they considered to be their murdered friends.

“Did they receive you with grateful feelings?—The most grateful imaginable; nothing could possibly exceed their gratitude; indeed, we had great difficulty to leave the place, and it was only by a promise that, when I got to England, I would endeavour to persuade our English friends to send missionaries to them, that I could get away.

“Have you known of injuries committed by Europeans upon natives unredressed?—Yes, many; I have known several instances of murders which have been committed upon the beach of Kororarika and other parts. I have known several instances where the natives have been killed by Europeans.

“What class of Europeans?—They have been some part of the crew of a vessel.



“Have not disputes arisen within your knowledge between Europeans and the natives?—Yes.

“Did you ever know a case in which, when the facts are really sifted, the fault did not originate with Europeans?—Not one case has ever come under my own observation—never under any circumstances, but what the Europeans have been the aggressors, or have committed some breach of a known New Zealand law, though I will say that the natives have not always punished the right, that is, the offending party.”

II. *Extract from Evidence of Thomas Trapp, Esq., before the Select Committee on Aborigines, 9th May, 1836.*

“How long were you in New Zealand?—About fifteen months.

“Have you heard of the crews of whalers having committed depredations and injuries upon the natives?—They corrupt the morals of the natives, and teach them many practices which are very detrimental.

“Do you conceive that the natives have sustained serious damage from those whalers?—I should think they have. In consequence of the inability of the masters of whalers to restrain their men, many dissolute and disorderly characters abscond from the ships, and live among the natives, encouraging them in their malpractices.

“In what way, morally speaking, is it, by practising intoxication, or from any diseases which they

have introduced amongst them?—Partly by both; the means of intoxication have been introduced by whalers.

“Do you think the effect of European intercourse upon the natives has been injurious, to a considerable extent, to the morals of the natives, and that it has also been to any extent destructive to their population?—With regard to the reduction of the population I am not able to speak; that the morals of the natives have been injured by the intercourse with Europeans, I think must be admitted.

“Did it ever occur to you that any measures could be adopted in order to restrain the crews of whalers from perpetrating any enormities upon the natives, or leading them to practices injurious to their health or their morals?—I conceive that the only means of preventing such occurrences is by the institution of a law for the preservation of property, which may be done by enforcing the laws of England. We have a representative there, who is to be compared now, in his present situation, to a man-of-war without guns. I presume that he has authority to restrain disorderly conduct, but he has not the means of putting it into execution.”

*Extract of a letter from the Rev. Mr. Marsden to the Rev. Edward Beckersteth, late Secretary to the Church Missionary Society, dated 25th April, 1831.*

“WHAT the New Zealanders are indignant against the Europeans for is, their joining either party in

their wars;—this conduct they will resent, unless those in authority in New South Wales, or in England, take measures to prevent it. It appears nothing could be more horrid than the conduct of the Europeans in those transactions. The British government must take notice of them, or expose their own subjects, who visit that island, to the constant danger of murder. I am fully aware that there may be great difficulty in obtaining legal evidence against the Europeans concerned in this business, as the evidence of the natives may not be admitted; and it seems to be the prevailing opinion that the law, as it now stands, will not extend to crimes of the above nature, committed in New Zealand. Should this be the case, some act should be passed by the British Parliament, to redress the wrongs of the natives. Many desperate characters, who either are or have been convicts, escape to New Zealand, and mix up with the natives, and are capable of committing any crime."

III. *Extract from the Sydney Herald Newspaper of Monday, March 20th, 1837.*

"THE following remarks have been transmitted to us by a respectable correspondent at the Bay of Islands:—

'The Bay of Islands, New Zealand, is inhabited by three distinct tribes of natives. They are continually on board some of the numerous vessels that frequent their harbour, either to sell their produce, or begging a glass of spirits, of which they are in-

dimately fond; but principally to see what payment they can obtain from the master and crew of the vessels by the sale, for the time being, of their daughters, sisters, or female slaves. This species of traffic is carried on to an immense extent. At least one-third of the provisions purchased during the time a vessel may remain at the bay, is returned to the natives in the manner described; indeed, out of the numerous English, colonial, and American whalers, that are continually there, it is seldom that you board one without meeting with six or eight women and girls, with at least as many of their relations, continually in the cabin, while every foremast-man has his wife. Independent of this, the men's clothing is robbed from them by the native girls, and handed over the side of the vessel into a canoe, where their relations are ready to receive it; high or low, chief or slave, this is the constant practice. The chief, although not actually a thief, will protect his slaves in thieving, provided they be not caught in the fact. I should say that the natives of the Bay of Islands receive a revenue by the sale of their women, and what they steal, of at least seven thousand pounds annually, independent of the sale of provisions, which amounts to another four thousand, making eleven thousand pounds from the shipping alone. There is no rule without an exception, and assuming the number of vessels that annually visit the Bay of Islands at one hundred and fifty, there are, perhaps, one in ten that may be excepted from this description. All of them are undoubtedly obliged to court the favour, &

little, of the chiefs, to ensure supplies. The seamen are also strangely partial to remaining on shore for a month or two, principally for the sake of the women and grog, to which they are enticed and decoyed by that mixed race of runaway convicts and blackguards of the lowest grade, called grog-sellers. These men, of whom there are now about seventeen in the bay, are in general a set of bullying thieves; they endeavour to insinuate themselves into the good graces of the crew, by inquiring how their provisions are? in most instances, sailors will grumble, and they immediately offer them a home until they can procure another vessel; an opportunity is then taken to get their clothes out of the vessel by degrees, in which they generally succeed, and if the men have any pay due to them, and the master refuses to pay them off, it is ten chances to one but a coil of rope, spare harpoons, lances, boat sails, and a variety of other small articles, are made away with, and a boat set adrift, which probably gets stove in on the rocks, in consequence, and when recovered from the natives, an exorbitant ransom is asked, and obliged to be given. After the man comes ashore, he is charged eight shillings a week for his board and lodging, the former consisting of pork and potatoes only; tea and sugar are two shillings a week extra. Of course a wife is indispensable: Jack is made drunk, and when his bill is shown him, he is informed that he asked every one in the room to drink with him, and was supplied accordingly; this soon swallows up every article of clothing which he may be possessed

of; his credit may then hold good for a fortnight, when he is *sold*, as they term it, for an advance of four, five, or six pounds, and his removal makes way for more, perhaps from the very ship he is sold to.

‘ One of these notorious men, a well-known run-away convict, and who went to the bay about four or five years ago, without anything in his pockets, now owns a vessel, and boasts of being worth from one thousand to twelve hundred pounds, made by sailors and grog-selling, and the purchase of stolen property !

‘ The scenes of immorality and drunkenness which are thus exhibited to the natives, are truly shocking ; in the shipping season, of a Sunday, when the men have liberty of going ashore, it is no uncommon sight to see near one hundred sailors roving about Kororarika beach, most of whom are drunk, and about ten or twelve pitched battles are the inseparable consequence. It is to be regretted that many masters of vessels, who, from holding a superior station in life, ought to shew a better example, are frequent encouragers of these very men who distress their ships, by not only selling grog, and purchasing provisions of them, but by inviting them into their cabins, and making pot companions of them, by placing them on a footing of equality ; and, in a few instances, visiting at their houses, and dancing to the discordant sound of a cracked fiddle with their own crews !

‘ A temperance society was attempted to be formed in the Bay of Islands, for the purpose of dis-

couraging the sale of spirits; this was, of course, strongly opposed by these men, as it would have been their ruin. We all, unfortunately, know that vice is inherent in human nature, and the natives, having these scenes constantly before their eyes, are sure to follow the example that they see, and thus the labours of the missionaries are of no avail; for what is one good example compared to a hundred bad ones?

“There are also a few respectable Europeans living there, most of whom are married and have families; they keep a kind of general store, for supplying shipping with what articles they may fall short of, and when they do not want to resort to a dearer port; these parties certainly make a much better appearance to the natives, by their attending regularly the church at Paihia and Kororarika; but they are far from being friendly with one another. Underhand methods are resorted to in order to obtain the custom of the ships, which creates a jealousy that keeps them from visiting each other's families; so that there is no society in the Bay of Islands, and the female portion of the Europeans are no better off than in a prison. The number of resident Europeans, including all classes of men, women, and children, are about one hundred and fifty, without reckoning the fluctuation of the crews of vessels.

“As New Zealand has never been known to be subject, like New Holland and Van Diemen's Land, to drought, it will eventually become of immense importance to the colonies, not only as a corn coun-

try, but for its timber and flax; and it therefore remains to be investigated, whether it would not be advisable to take formal possession of it at once, in order to put some check on the demoralizing scenes which are daily taking place, and to encourage the natives to industry and civilization; particularly as it is fully ascertained that the conflicting jealousies of the chiefs among themselves prevent any one of them from assuming any superior power, even under the direction of their civilized friends; and which might thereby prevent many bloody wars at a future period.

‘These remarks were made during a residence of eighteen months at the place, and may be relied on as a true picture of the Bay of Islands.

(Signed) ‘M.’”

IV. *Another Extract from a recent Sydney Herald.*

“A GENTLEMAN recently from New Zealand reports a sanguinary outrage committed by one of the crew of a colonial whaler upon a native of New Zealand. A vessel of Hobart Town, fishing upon the coast, had a boat on shore containing a few trifling articles.

“The natives immediately came down to the beach, and one of them lifted up something in the boat: he had scarcely done so, when one of the sailors took a whaling lance, and flung it through the body of the native. The New Zealanders threaten to have revenge for the murder of their countryman, when some innocent party will probably be sacrificed.”



This outrage was accordingly followed soon afterwards by reprisals,—a seaman having been murdered by the natives.

*V. Extract of a Letter from the Rev. W. White, Wesleyan Missionary, to the Rev. Samuel Hinds, D.D., dated 11th September, 1837.*

“In reply to ‘Query 4th,—Are you acquainted with any instances of outrage and injury committed by Europeans on the natives of New Zealand?’—

“I am acquainted with many such cases, a few of which I will name.

“The first that occurs to me is a murder committed by an English captain, the circumstances of which I heard him detail, in a tone and manner truly offensive and disgusting, and which to the best of my recollection were as follow. He was the master of a small trading vessel from Sydney, having left his wife and family in England, several years ago, and being in search of a cargo on the north-east coast of New Zealand, he put into the Bay of Islands. Having in the bay a number of native friends, of both sexes, he entered into a project with some of them, to proceed to a place to the eastward of the Thames, and take summary vengeance on some natives, who, he stated, had some time previously committed depredations on the property of Europeans. Hence a few young chiefs were taken on board, and with them he proceeded to the place where their victims resided, and having induced the unsuspecting natives

to go on board, under the pretence of wanting to trade with them, the poor fellows were some of them shot on board, and otherwise murdered alongside the vessel.

“ 2. Another case to which I shall allude, was the murder of a fine young man, a slave, belonging to a chief named Patuone, by a captain who some years ago was the superintendent of a mercantile establishment on the Hokianga river. But the man being a slave, the business was compromised, by the murderer paying to the chief the supposed value of his property. Vengeance, however, overtook this wretched man, for, some time afterwards, while sailing up the river in a state of intoxication, his boat upset, he was drowned, and about a fortnight afterwards the trunk of his body was found on the beach, half consumed by native dogs.

“ 3. The next case that occurs to me was the murder of a Lascar, in the establishment referred to above, by an Englishman, who, in a fit of drunken frenzy, one Sunday morning, aimed a blow at the head of the poor man, with his carpenter's adze, and putting up his hand to ward off the blow from his head, the fore-finger and thumb of his right hand were nearly severed from the hand; he was brought to me for help, but help was vain: lockjaw soon followed, and terminated his earthly sufferings.

“ 4. The next case is as follows:—A mechanic, who had worked on the mercantile establishment referred to above, and who had lived and cohabited with a native female for some time, became ill, and

being unable to work and support his woman and child, she resolved to leave him and live with a native husband. The European, filled with rage and revenge, engaged and paid a chief to kill the man, on whom she had fixed her choice; the job was soon done, and the chief received his wages, and was made drunk into the bargain.

"The next class of facts which I intend to adduce, in reply to the second branch of the question, is also numerous, but I shall only mention a few of the most glaring.

"5. During the last three years, many and various have been the attempts on the part of Europeans to obtain possession of the property of the natives of New Zealand, and several disgraceful attempts have been made to embroil the native tribes in quarrels and bloodshed. The principal person in these unmanly proceedings, about eighteen months since, visited a place about fifty miles to the southward of Hokianga, for the purpose of making arrangements with the native chiefs, with a view to commence a mercantile establishment there. It appeared, however, to the native chiefs, on his making his propositions to them, that nothing less than the surrender of the whole place to him would give satisfaction. Hence they informed him that they would not give him one inch of land, much less make over to him the whole of their extensive forests, stating, at the same time, that if he chose to have an establishment at their place, they would allow him the use of a piece of land for that purpose, but that was the only arrange-

ment they would enter into with him. On their arrival at this result, he stormed, raved, and threatened them with the vengeance of the British government, by telling them that he would send for a vessel of war, and take the place by force; and having clothed himself in a lieutenant's old uniform, and girded on his sword, and put on his cocked hat, in order to make a deeper impression on their minds, he proceeded to the forest, and put the king's broad arrow on some of the pine trees; and then informed them, that it was at their peril if they touched any of them. At such extraordinary proceedings the poor people were astonished, and not knowing how to act, very properly applied to Mr. Busby, the British resident, for information on the subject, and he set their minds at rest.

“6. Another case of an aggravated kind occurred in Hokianga, about four years ago. A New South Wales man, not a convict, lived with a small party of New Zealanders, in a branch of Hokianga river, called Odida. The party with whom he lived had a partial claim to an extensive district, studded with most valuable pine timber. At this time the elder branches of this small tribe, were about to leave home on a war expedition, from which it was possible that they might never return. When about to leave, at his suggestion, a document was drawn up by the assistance of an Englishman, between whom and the man in question, it was generally understood that a partnership had been entered into. The purport of this document, as they stated to the natives, was to

secure to the younger branches of the family the property, in case those who went to the war should not return. Hence the ignorant chiefs signed the paper, not knowing what they did.

“ Some time after, about twelve months ago, there was a considerable mania in New Zealand for purchasing land, and procuring timber for the Sydney and English markets; and as Odida is one of the principal timber districts, many eyes were turned upon it. But to the astonishment of every body, natives and Europeans, the person above referred to, announced that Odida was his property, and produced the paper to prove his claim; and warned every body against purchasing or receiving any timber from these natives. A manifesto was, moreover, sent forth, with the signature of about twenty Europeans, in aid of this gross imposition, purporting that whosoever should purchase timber, taken by any natives from off that estate, would have it taken from them by force! At this the chiefs felt indignant, and prepared for the worst. They immediately resolved to put the thing to the test. They went and cut down a considerable number of trees, squared and dragged them out, and sold them to a person in the river. They publicly avowed their determination to protect by force the person and property of him who purchased them. The spars were delivered with great formality by the people, who said, ‘ We will see who will take them by force.’ No white man ventured to approach or molest either buyers or sellers. And so ended a disgraceful attempt at intimidation and

imposition, that, for a length of time, disturbed and endangered the peace of the district.

“7. There are many similar facts illustrative of the baseness to which Englishmen stoop, in taking advantage of the ignorance of the people amongst whom they live. One I recollect. An Englishman, who has a family by a native woman, contrived to be on the spot, when a meeting was held by appointment, in order to fix the boundary of an extensive and valuable estate, which they had long wished to apportion, and secure for the younger branches of their family. I was present, and was soon informed that this person wished to have a part of the estate secured for his children by the native woman ; it was for that especial purpose he had come ; and this had been agreed to by the chiefs. But it was discovered that the deeds which were made out were fraudulently framed in his own name, and for himself, and that the property was not to be secured to his children. He, of course, failed in his disreputable purpose.

“8. I will now state a few facts of another description, tending to illustrate the principles and character of some of those who go to reside amongst the New Zealanders, in their conduct to their own countrymen, as well as to the natives. Some eighteen months or two years ago, a person, residing on the Hokianga river, disappointed in some of his projects, laboured to induce the natives to set fire to the house and property of an European, at whom he had taken umbrage, and who had also behaved

exceedingly ill to the natives. They, however, evinced much more prudence, good sense, and forbearance than their unprincipled adviser, although they were the persons chiefly insulted and injured—and although the person who had insulted and injured them was completely in their power, and could have been crushed by them in a moment, they preferred the exercise of forbearance, rather than adopt the violent and criminal measures to which, in their excusable irritation, they were urged.

“9. There is another case still more disgraceful. A person, residing now at Hokianga, became the owner of a small estate on that river, valuable chiefly as an eligible mercantile situation. It happened, however, that the gentleman, who laboured to instigate the Christian natives to violence and outrage in the former case, had, some considerable time before, endeavoured to make a purchase of the place in question; and having failed in his attempt, he became so enraged when it fell into the hands of the other party, that he exerted all his energies in persuading the heathen New Zealanders to take the place by force from the Englishman who had purchased it. He offered to supply them with great guns and ammunition, and otherwise to assist them in burning the property on the place and taking possession of it. Not succeeding in his wishes, he approached their principal chief with cowardice, who, with great spirit, retorted. He asked, ‘if they went to war, what was to be the pretext, for they had none? The place was purchased and paid for,

and was justly the property of him who occupied it.' He added, that it 'would seem to give him pleasure to see so and so (pointing to a number of chiefs) brought dead to his place, to cover their dead bodies with a blanket, and have his face and clothes bespattered with their blood.' This closed the Englishman's mouth, and put an end to his atrocious designs.

"10. One evening, some Englishmen, who had been at a secret meeting for some of their criminal plans, as they passed a place where a party of Christian natives were taking up their abode for the night, fired upon the natives; and had it not been for the interference of the Wesleyan missionaries, who heard the report of musketry, and immediately repaired to the spot, there can be no doubt that the foolish and infatuated Englishmen would have paid dearly for their unprovoked attack upon an unoffending party. When the missionary arrived on the spot, it was found that the natives had pursued the boats, and brought back some of the white men. The forbearance and temper of the Christian natives under such lawless provocation was most creditable.

"11. There are still heavier and darker crimes. The first case to which I call your attention occurred in the Bay of Islands some seven or eight years ago. A person well known to have been on board the *Elizabeth* when the horrid massacre took place at Otago, quarrelled with a sailor on board the same vessel with himself, and, after disabling the unfortunate man, threw him overboard.



"12. Another murder occurred in the same place. It was perpetrated by an English merchant captain on one of his crew. The particulars I do not recollect, only this fact is certain, that the man died in consequence of cruel and barbarous treatment.

"13. A third took place at Waingaroa, on the western coast of New Zealand. Two white men, one of them a runaway convict from New South Wales, and the other a free man, lived together amongst the natives. The convict was a sober, quiet, and industrious man; the free man was just the reverse of this—idle, vicious, and quarrelsome. One morning, whilst they were sitting together in their hut, the free man shot the other through the body with a fowling-piece, and, not being quite dead, got upon him with his feet, and killed him quite out before the natives could get to his assistance. Captain Kent, who went into the harbour soon afterwards, took the murderer on board, and made him prisoner. Whilst on board, he confessed that he had committed the murder, but on his arrival at Sydney, he denied it, and there being no evidence, he was set at liberty.

"14. An attempt at murder was made within two miles of the Wesleyan settlement about six years ago. Two Europeans had a quarrel about some trifle; one of them, who always carried loaded pistols about him, took deliberate aim at the other, who, seeing his danger, sprang a little on one side, and the shot passed through the thick part of the thigh. The man was brought to us to have his

wound dressed, and, after some care and attention, the wound healed.

"15. There are numerous similar cases which might be stated, but I will only advert to one more, and then close this part of my reply to your inquiry. The case is as follows: three gentlemen settlers proceeded to destroy the property of a captain of an English brig, simply and solely because he presumed to carry on a regular trade between that part of New Zealand and the adjoining colony, and thereby rendered their mercantile transactions less productive than they wished them to be. Property to a large amount was burnt, and the lives of the owner, his wife, and infant, endangered and threatened, as well as of several individuals, who were on the spot when the outrage was committed. Had it not been for a chief, who happened to hear of the proceedings and intentions of this band of ruffians, and went on board the brig before they had time to set fire to her, there cannot be the least doubt but that they would have burnt her, with the lady of the captain and their child, who, I believe, were the only persons who were left on board. When the gang approached within hail of the vessel, the chief put his head above the bulwarks, and showed himself. On seeing him, they altered their course, and, after hovering about a little to recover from their surprise at seeing him on board, they passed on, and ended their proceedings on that occasion. The captain of the brig addressed a letter to the writer of this, accompanied by a detailed account of the whole proceedings, re-

questing his assistance in calling the attention of the native chiefs to the affair ; they assembled, and after a long and calm deliberation on the whole affair, they finally resolved that those whom they considered the ringleaders of this band of desperadoes should be sent from the islands. A letter was addressed and taken to one of them by one of the principal chiefs, to whom he was obliged to give a promise that he would leave the island ; but some friends of the same stamp with himself shook the confidence of the chiefs by telling them that, if they persisted in sending them away, that there could be no doubt but the King of England would take the island from them.

“ Your inquiries relative to the conduct of English settlers towards missionaries, whether in support or otherwise, is a delicate but very important one, and deserves very serious attention. There are a few respectable Europeans settled in New Zealand, who approve of, and support and assist the missionaries, in their attempts to evangelize and civilize the natives ; but the great masses of the white population, being themselves workers of iniquity, have pleasure in the unfruitful works of darkness, and labour not only to keep the natives in the darkness of heathenism, but, in very many instances, some of those children of the night have proceeded with cunning malignity and persevering artifice to blast the Christian hopes and efforts of the missionaries in that interesting field of missionary enterprise.

“ One of the first obstacles which our countrymen

attempted to throw in our way of usefulness was, by telling the natives that the missionaries had come as spies, that from their representation of the goodness of the land, others would come in greater numbers, and ultimately that the island would be taken from them ; and when some of the natives began to embrace Christianity, a tale was hatched and industriously circulated tending to arrest the progress of the Gospel, viz., that the missionaries made an article of traffic of all who became Christians, by selling them to the British government for so much per head, and that, ere long, they would be regarded and be treated as slaves. Much, very much, more might be said on the subject, but I have little inclination to dwell on this subject."

III. *Extract from "The New Zealanders," a volume of the Library of Entertaining Knowledge," page 98.*

"THE wanton cruelties committed on these people by the commanders and crews of many of the vessels that have been of late years in the habit of resorting to their shores, are testified by too many evidences to allow us to doubt the enormous extent to which they have been carried, and they are, at the same time, too much in the spirit of that systematic aggression and violence, which even British sailors are apt to conceive themselves entitled to practise upon naked and unarmed savages, to make the fact of their perpetration a matter of surprise to us. We must refer to Mr. Nicholas's book for many

specific instances of such atrocities, but we may merely mention here, that the conduct in question is distinctly noticed and denounced in the strongest terms, both in a proclamation by Governor Macquarie, dated 9th of November, 1814, and also in another by Sir Thomas Brisbane, dated 17th of May, 1824. So strong a feeling, indeed, has been excited on this subject among the more respectable inhabitants of the English colony, that in the year 1814 a society was formed in Sydney Town, with the governor at its head, for the especial protection of the natives of the South Sea Islands against the oppressions practised upon them by the crews of European vessels. The reports of the missionaries likewise abound in notices of the flagrant barbarities by which, in New Zealand as well as elsewhere, the white man has signalised his superiority over his darker-complexioned brother; but it may be enough to quote one of their statements, namely, that within the first two or three years after the establishment of the society's settlement at the Bay of Islands, *not less than a hundred at least of the natives had been murdered by Europeans* in their immediate neighbourhood. With such facts on record, it ought indeed to excite but little of our surprise, that the sight of the white man's ship in their horizon should be to these injured people, in every district, the signal for a general muster, to meet the universal foe, and, if it may be accomplished by force or cunning, to gratify the great passion of savage life, and revenge."

Such, then, is the present state of British colonization in New Zealand ; such the evils and crimes brought upon the natives of that country by hospitably receiving British subjects amongst them. Most truly has one of our most eminent statesmen said, that "this country has incurred the guilt and disgrace of occasioning and tolerating these atrocities;" and equally true is it, that Englishmen present in New Zealand "the revolting spectacle of civilized men corrupting savages—enlightening them to give a wider range to the worst propensities of their nature—teaching them new lessons in crime;" and, with a ferocity that it is hard and humiliating to believe, they illustrate the lessons of depravity which they teach, by the frequent, remorseless, and unnatural murder of the helpless or unprotected amongst their own countrymen.

The moral guilt which attaches to this appalling state of matters seems to admit but of one aggravation ; and that deeper shade of guilt would belong to this country, if, after the disclosures made by the preceding evidence, effectual measures were not at once adopted for the suppression of such enormous evils.

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## SECTION IV.

## GENERAL CHARACTER OF NEW ZEALANDERS.

**I. General character of New Zealanders before their intercourse with Europeans—Anecdotes of Honghi—Of Tooi—Of Te Pahi—Of four New Zealanders in England in 1837—Nayti and Te-Aki—Henry White—and Thomas Wood.**

**II. General character of New Zealanders, as modified by intercourse with Europeans—1. Evidence before Select Committee of the House of Commons, of the Home Officers of the Church and Wesleyan Missionaries, with quotations from Correspondence of the Missionaries resident in New Zealand—Progress of native industry,—Carpentering, sawing, fencing, digging wells, farming, ploughing, carting, &c.—Progress of Religion—Observance of Sabbath—Early attendance at Church—Native Schools—Demand for Books—Honesty—Chiefs come from a great distance for a Book—Natives “civil, courteous, honest and teachable”—Native Itinerant Teachers—2. Evidence of Rev. W. Yate—Anxiety for Instruction—Beneficial effects produced by Missions—Mediation of Missionaries accepted to put an end to a war—Consequent extension of their influence—Converted Natives not molested by their Heathen Brethren—General remarks on acquired habits of Natives—Account by Native Chiefs of the objects of Missionaries—Liberated Slaves from Mission Districts become Teachers at their distant Homes—Honesty of Natives—3. Evidence of Thomas Trapp, Esq., and Letter from H. Oakes, Esq., as to altered habits of Natives—4. Letter from Rev. W. White to Rev. Samuel Hinds, D.D., 11th September, 1837**



Woman of New Zealand





—Conduct of two young Chiefs, in repaying, by the labour of several years, money advanced to them to purchase part of their family lands when about to be sold—Natives becoming Christians paid off debts due to Europeans, previously evaded for years—Merchants give them credit to a large amount—Natives offer, in 1837, to fulfil a sale of lands made in 1826, and never taken possession of, or claimed by any one, during that interval.—5. Specimens of Native correspondence.

IN the last section was described the lawless character, and degraded practices, of those outcasts from British society who form the great proportion of settlers now in New Zealand. The present section contains, *first*, a short account of the character of New Zealanders,—of their capacity, intelligence, and moral feelings,—as exhibited when first brought into contact with civilized men; and, *secondly*, an account of the progress made by them, since that important era of their history, in religion, civilization, and industry.

In other chapters of this work, there have been submitted such general observations as this important topic suggested. Reference is made particularly to the chapter on the “Religious Establishment” of the proposed colony; and to the able and eloquent essay on this most interesting subject, which we have printed as an Appendix.

## I. ABORIGINAL CHARACTER OF NEW ZEALANDERS.

ON the first branch of this section, viz., the capacity, intelligence, and moral feelings of the natives, at the

time when first discovered and described by Captain Cook, the remarks shall be very limited ; because the chief interest attaching to their details is fast becoming a matter rather of history and curiosity than of useful information, applicable to the practical purposes of the colonist. The most accurate and ample details of the characters and habits of the New Zealander, as they originally were, do not convey a correct and true delineation of their characters and habits as they now are. They have become, in many important matters, a different people since Christianity dawned on their horizon. From the teaching and example of missionaries, they have benefited extensively ; from intercourse with Europeans of respectability, they have learnt much that is advantageous ; and even from the outcasts of society, mixed with a great deal to condemn and resist, there has been gleaned something of useful knowledge. For nearly twenty years this stream of civilization, derived from these different sources, has been flowing onwards, and increasing steadily, amidst the great body of the people. Its salutary influences on the native character will be shown in the sequel. But a retrospective view still serves the useful purposes of ascertaining, with precision, the primitive elements forming the character of any natives, uninfluenced by their juxtaposition with civilization ; and also of appreciating justly the mixed qualities which, in their present state of transition from savage to civilized life, distinguish the modern New Zealanders.

1. The most graphic and correct delineation of New Zealanders in their primitive state is given in the *Library of Useful Knowledge*. It is in these terms:

“ Of all the people constituting the great Polynesian family, the New Zealanders have, at least of late years, attracted the largest portion of public attention. Their character exhibits, with remarkable boldness of relief, many both of the vices and virtues of the savage state. They present a striking contrast to the timid and luxurious Otaheitans, and the miserable outcasts of Australia. The masculine independence they at once manifested in their first encounters with us, and the startling resistance they offered to our proud pre-eminence, served to stimulate the feelings of curiosity with which we are now accustomed to regard them. The interest which they thus excite is probably created, in a great degree, by the prevailing disposition of our minds to regard with anxious attention any display of human power. The New Zealanders are not a timid or a feeble people: from the days of their first intercourse with Europeans, they give blow for blow. They did not stand still to be slaughtered, like the Peruvians by the Spaniards; but they tried the strength of the club against the flash of the musket. They have destroyed, sometimes treacherously, always cruelly, the people of many European vessels, from the days of their first discovery to our own times; but it would be difficult to say that they had no justification in our aggressions, whether immediate

or recollected ; or, at any rate, that they did not strongly feel the necessity of self-defence on all such occasions.

“ They are ignorant of some of the commonest arts ; their clothing is rude, their agriculture imperfect ; they have no knowledge of metals ; writing is unknown to them : and yet they exhibit the keenest sense of the value of those acquirements which render Europeans so greatly their superiors. Many of the natives have voluntarily undertaken a voyage to England, that they might see the wonders of civilization ; and when they have looked upon our fertile fields, our machines for the abridgment of human labour, and our manufactories, they have begged to be sent back to their own country, with the means of imitating what their own progress enabled them to comprehend were blessings.

“ Their passion is war ; and they carry on that excitement in the most terrific way that the fierceness of man has ever devised ;—they devour their slaughtered enemies. And yet they feel that this rude warfare may be assisted by the arts of destruction which civilized men employ ; and they come to us for the musket and the sword, to invade, or to repel the invader. All these, and many more features of their character, show an intellectual vigour, which is the root of ultimate civilization. They are not insensible to the arts of cultivated life, as the New Hollander is,—or wholly bound in the chains of superstition, which control the efforts of the docile Hindoo, and hold his mind in thralldom. They are

neither apathetic as the Turk, who believes that nothing can change the destiny of himself or his nation, nor self-satisfied as the poor Tartar, who said, 'Were I to boast, it would be of that wisdom I have received from God; for as, on the one hand, I yield to none in the conduct of war, so, on the other, I have my talent in writing, inferior, perhaps only to them who inhabit the great cities of Persia or India. Of other nations, unknown to me, I do not speak\*.'

"The New Zealander knows his own power as a savage; but he also knows that the people of European communities have a much more extensive and durable power, which he is desirous to share. He has his instruments of bone, but he asks for iron; he has his club, but he comes to us for a musket, Baulbes he despises. He possesses the rude art of savage nations in an eminent degree: he can carve elegantly in wood, and he is tattooed with a graceful minuteness, which is not devoid of symmetrical elegance. Yet he is not insensible to the value of the imitative arts of Europeans, and he takes delight in our sculpture and our paintings. His own social habits are unrefined,—his cookery is coarse,—his articles of furniture are rude; yet he adapts himself at once to the usages of the best English society, and displays that ease and self-confidence, which are the peculiar marks of individual refinement. He exhibits little contradiction between his original condition of a cannibal at home, and his assumed one of a

\* *History of the Tartars*, quoted in *Ferguson's Civil History*.

gentleman here. Add to all this, that he is as capable of friendship as of enmity, and we shall have no difficulty in perceiving that the New Zealander possesses a character which, at no distant period, may become an example of the rapidity with which the barbarian may be wholly refined, when brought into contact with a nation which neither insults nor oppresses him, and which exhibits to him the influence of a benevolent religion, in connexion with the force of practical knowledge."

2. There is a second work from which we shall quote, viz., *A brief Memoir relative to the Islands of New Zealand*, by James Busby, Esq.\*

"The chief features in the character of the natives of the islands of New Zealand are now, I believe, generally understood. As individuals, they are remarkable for a vigour of mind, and a *forecast*, which distinguishes them, perhaps, from all other savages who have made so little advance in the arts of civilized life; and their discernment in appreciating the advantages of civilization is not greater than the energy and self-denial they will manifest in the pursuit of a distant advantage. As members of a community, they are chiefly remarkable for the ferocity with which they engage in the perpetual wars that

\* This gentleman has for some years been resident in New Zealand, attempting to exercise a British authority, without means of enforcing it. This sketch of the New Zealand character was written several years ago.

the different tribes wage with each other; for that contempt of human life, which is the natural result of a warfare that aims at the extermination or captivity of the hostile tribe; and for the revolting practice of eating the flesh of the enemies they have slain, and even of their own slaves, when pressed by hunger.

“Though stained with the habitual practice of cannibalism, a crime more calculated than all others to excite the horror and detestation of the civilized world, the New Zealander will not, on that account, be debarred from the efforts of the philanthropist; and he is possessed of many noble qualities, which cannot fail to excite the sympathy, and to encourage the endeavours, of those who may interest themselves in his improvement. The New Zealander’s point of honour is revenge, and this he will pursue in spite of danger and difficulty. For this he will encounter every fatigue, and submit to every privation. No distance of time or space will conquer his resolution. His whole soul is engaged in the pursuit, and he would be dishonoured among his tribe were he to sit down in quiet while the *manes* of his friend or relation were unappeased with the blood of the enemy by whose hand he fell. With this spirit of revenge is also united in the New Zealand chief, a nice feeling of honour on other points that concern his dignity, which leads him immediately to perceive or resent any slight or insult offered to his person. But he is not more distinguished for ferocity and cruelty to the enemy of his tribe, than for a strength



of attachment for his kindred, which will dissolve the savage warrior in tears on the neck of his friend, whom he meets after a long separation; nor is he less susceptible of gratitude for kindness, than of indignation at injurious treatment.

“ But, although his glory consists in warfare, the New Zealander has not, like the native American, learned to despise the habits of civilized life, nor, like the savage of New Holland, is he incapable of appreciating the value of the mechanical arts, or insensible to the advantages of commerce; neither, like his brethren of the intertropical islands of the Pacific, is he enervated by a voluptuous climate, and furnished, by the spontaneous bounty of the soil, with a profusion of the necessities and luxuries of life. His climate is not less favourable to exertion, than exertion is necessary to his comforts, and if his wants are at present few, it is only because there is no security for his property beyond his war-canoe and his arms. Those of his countrymen who have visited Sydney, have often evinced a curiosity and penetration which would have been considered as the characteristics of an educated foreigner, rather than of an unenlightened savage. Some of these visitors, who were treated with a degree of respect which enabled them to satisfy their curiosity without danger of insult, were observed to exhibit in examining the objects which arrested their attention, a very high degree of mental activity and acuteness. They would examine most minutely into the construction of a piece of mechanism; and they were

not satisfied to admire the showy colours of an English carpet, without also comparing its texture with that of the mats manufactured by their own women. On the whole, their admiration of every thing they witnessed, and of those who possessed such things, was unbounded.

“ The vigour of mind and intelligence displayed by this people, joined to the many respectable, though misdirected, moral qualities they possess, are indicative of a state the most favourable for grafting upon them the improvements of civilization, and the blessings of Christianity; and will undoubtedly of their own accord lead ultimately to these results.”

These are the only general descriptions of character which it seems necessary to adduce. A few anecdotes of individuals will illustrate them.

1. The first we shall notice is the chief named Shungie, or Honghi, whose wars were more celebrated in the Northern Islands, more destructive and exterminating, than any other wars ever heard of by the natives; he had been in England, and was presented to the king. The following sketch of his character is from the *Library of Entertaining Knowledge*:

“ With all his savage love of strife and bloodshed, Shungie had many high qualities, which would have distinguished him from common men, in whatever country he had been born. To his quick and vigorous intellectual powers, testimony is borne by all

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who have given us any account of him. Fertile in ingenious contrivances, whenever a sudden difficulty was to be coped with, he was sure to be the individual of the party who first suggested the method for surmounting it. Even his bravery, universal as that quality is in his country, seems to have been of a more generous complexion than we should be led to look for in the treacherous annals of New Zealand warfare. On one occasion, a short time *before* his visit to England, it is related that, in a battle in which he was about to engage, he ordered his men to fight only with spears and clubs, and not with muskets and ball, although he had plenty of both; nor did he begin to fire until two of his men had been killed by the shot of his opponents. With his station, and the endowments he inherited from nature, Shungie might have done more than any other man to civilize his country, had not his turbulent ambition made him its curse. The softer parts of the character of this warlike barbarian are not without interest. When his favourite son, for instance, embarked with Mr. Marsden for Port Jackson, he parted with him in the cabin without a tear; but 'I afterwards,' says Mr. Marsden, 'heard him on deck giving vent to his feelings with the loudest bursts of weeping.'

2. The second native we shall notice is Tooi, who visited England in 1818. The gentlemanly appearance and manners of Tooi, seem to have struck all who speak of him. When he appeared in

an English dress, he is described as bearing few marks of the savage,—and, with all his barbarous propensities, he had evidently some natural refinement, which distinguished him from the generality of his countrymen.

“The faculty of imitation which the South Sea Islanders possess, doubtless contributes largely to their speedy acquirement of the best manners. Dr. Johnson in this way accounted for the propriety, and even elegance, of the demeanour of Omai. ‘Sir, he had passed his time, while in England, only in the best company; so that all he had acquired of our manners was genteel. As a proof of this, Lord Mulgrave and he dined one day at Streatham, they sat with their backs to the light, fronting me, so that I could not see distinctly, and there was so little of the savage in Omai, that I was afraid to speak to either, lest I should mistake the one for the other.’ But the character of Tooï exhibits a more than ordinary share of the cunning of his nation; and his courage may, perhaps, be thought to be little more than a species of reckless and brutal frenzy. Some anecdotes, however, show that he was also capable of a generous daring, which would have done honour to the bravest.

“On one occasion a favourite Newfoundland dog, belonging to a ship in which he was, leapt overboard during the night, and swam to the shore of a desert island near which they lay, and the boats having been all despatched to a considerable distance to catch seals, there seemed no possibility of saving the

animal, which had now come down to the beach howling piteously; but Tooï immediately set about constructing a bark of hoops and seal skins, and in this he boldly volunteered to set out to fetch off the dog. Although he reached the shore in safety, the boat was capsized on his return, and Tooï and his charge were thrown into the sea, while the tide was drifting with great force.

“Incommoded as he was by the dog continually attempting to get on his back, Tooï was, after some time, almost overpowered; but at last both of them reached a point of land, three or four miles distant from the ship. Here, although he gathered some oysters among the rocks, he could find no water. At length, after enduring the agonies of thirst for two days and nights, he resolved, although from want of nourishment he had become very weak, to attempt swimming for the ship. This he accomplished, but was so exhausted that he kept his hammock for several days. The dog afterwards swam off, and was also saved.

“Another time he was serving as one of the crew of a whaler, and was out in a boat with the captain and four men, when, having killed one whale, the boat was soon afterwards struck by another, which dashed it to pieces, and at the same time broke both the captain's legs. The other men immediately swam away to the dead whale, from which they were now about two miles and a half distant. But Tooï, although thus deserted by his comrades, determined not to leave the captain to perish; and having

caught him by a boat-hook while he was sinking, succeeded in getting him upon a piece of the wreck, where he bound up his wounds in the best manner he could, with his own shirt and other clothing. He then left him upon a raft which he had constructed, and on which he fixed a flag, and swam away for the dead whale, where he found the other four men nearly exhausted, and unable, from its slipperiness, to get upon the fish. Tooi, however, had his knife slung round his neck, and with this he cut holes in the skin, by which they all ascended. They remained here for two hours, at the end of which time a boat came and took them off, and then proceeded to the captain, who was also picked up. The captain recovered, and rewarded Tooi for his noble conduct.

“ These anecdotes will probably induce the reader to think that Captain Cruise speaks of this chief with too much severity, when he concludes his notice of him with the remark, that they found him ‘ without exception, the greatest savage, and one of the most worthless and profligate men in the Bay of Islands.’ ”

3. A third native who visited England was Te Pahi, or as he is generally named, Tupai Cupa. He fortunately came under the observation of a gentleman in every way qualified to appreciate and faithfully record the peculiarities of his character.

“ It was in the early part of the year 1826 that

Dr. Traill met with Tupai Cupa, having been called in to visit him as he lay ill of the measles, at Liverpool. He found him living with a Captain Reynolds, of the *Urania*, a South Sea trader, belonging to Messrs. Stainforth and Goslings, London, in which he had come from his native country. The manner in which he had introduced himself to Captain Reynolds was very extraordinary, strikingly evincing the intrepidity and energy of his character. While the *Urania* was sailing through Cook's Straits, which, as has been mentioned, divides the two islands that constitute New Zealand, three large canoes, containing together between seventy and eighty natives, were seen making for the vessel, to the no small alarm of the crew, who prepared, however, to give the savages a warm reception, in case their intentions should prove to be hostile.

“As the largest canoe approached, one of the natives in it stood up, and by signs and a few words of broken English, intimated his desire to be taken on board. This was Tupai Cupa. His request was refused by Captain Reynolds, who was apprehensive of some treachery; but as it was observed that there were no arms in the canoe, it was suffered to come close up to the ship. On this the resolute savage, though the captain still persisted in declining to receive him, sprung from his place among his countrymen, and in an instant was on the deck. The first thing he did after getting on board was to order the canoes to retire to some distance. This was to show that his intentions were entirely peaceful. He

then, by signs not to be mistaken, asked the captain for fire-arms; and when his request was refused, he immediately announced the determination he had formed of proceeding, in spite of all opposition, to England. 'Go Europe,' said he, 'see King Georgy.' Embarrassed by this resolution, the captain, after trying in vain to persuade him to re-enter his canoe, at last ordered three of his stoutest seamen to throw him overboard.

"All New Zealanders, he well knew, swim well, and the canoes were still at no great distance. Tupai, however, perceived what was intended; and instantly throwing himself down on the deck, seized two ring bolts with so powerful a hold, that it was impossible to tear him away without such violence as the humanity of Captain Reynolds would not permit. When this struggle was over, the chief, for such it could be no longer doubted that he was, feeling himself firmly established on board, called out to his people in the canoes that he was on his way to Europe, and ordered them to return to the shore. His command was instantly obeyed. For some days Captain Reynolds made several attempts to land him on different parts of the neighbouring coast, but could not effect his object on account of the winds. In these circumstances, finding that he could do no better, he gave up the expectation of getting rid of his unwelcome guest, and resolved to make his situation on board the ship as comfortable as possible. By degrees the manner of the New Zealander won the respect and attachment of the seamen; and before



the vessel reached Lima, they were on the best terms. At Monte Video an accident occurred which knit Tupai and Captain Reynolds in indissoluble friendship. The captain fell overboard, and would have perished, but for the intrepidity of Tupai, who plunged after him into the water, and having caught hold of him when he was sinking, supported him with one hand, while he swam with the other, till they were both again taken on board.

“So strong had the attachment of Tupai and Captain Reynolds become after this adventure, that, in Liverpool, the former, Dr. Traill relates, appeared uneasy if the latter absented himself an hour or two longer than usual; and, for fear his friend and protector should be carried away from him, he had removed the captain’s luggage to his own bedroom. On the other hand, the conduct of Captain Reynolds to the stranger, with the charge of whom he had thus been burthened, was marked throughout with a kindness and solicitude that did him the highest honour. Though then out of employment, and but in slender circumstances, he shared his humble lot with his friend, and had steadily resisted repeated proposals that had been made to him, to have Tupai exhibited for money. During the time of his sickness in particular, he experienced the greatest attention both from the captain and his wife.

“When Dr. Traill was called to see Tupai, he found him, as we have mentioned, suffering under the measles, and attended by a surgeon, by whom he had been vaccinated some weeks before. By the

timely use of the lancet and blistering, the disease was fortunately subdued, and in a short time the patient had perfectly recovered. He remained at Liverpool for some weeks after he got well, and during this time he was a frequent visitor at Dr. Traill's house; that gentleman had, therefore, the best opportunities of observing his character and manners, and obtaining from him much curious information regarding his countrymen.

"Tupai Cupa appeared yet to be in the vigour of life, although, on setting out on his adventurous expedition, he had left his eldest son, he stated, to command his tribe in his absence. His face was intelligent and pleasing, though so much tattooed that scarcely any part of its original colour remained visible; indeed, every part of his body was plentifully covered with those marks. His finely muscular arms, in particular, were furrowed by a great many single black lines, and these, he said, denoted the number of wounds he had received in battle. In his general demeanour he was very gentle and tractable, but would at times show symptoms both of the fickleness and of the sudden irritability of the savage. On one occasion, on board the ship, a stout sailor had intentionally affronted him, on which he rushed upon the man, seized him by the neck and waistband of the trowsers, and, after holding him for some moments above his head, dashed him on the deck with great violence. This appears, however, to be a rare instance of excitement.

"When in company, his manners were perfectly

unembarrassed, and showed the natural ease of one accustomed to consideration ; yet, conscious of the propriety of conforming himself to the customs of the country in which he was, he was constantly on the watch to observe the behaviour of those around him, and in general his imitation of them was both quick and surprisingly free from awkwardness. In taking his lesson, as it might be called, his practice was to keep his eye on those whom he considered the chief persons in the company. At table, though usually helped first, as being the greatest stranger, he never began to eat, especially if the dish was new to him, until he saw how others used their spoon, or knife and fork. The use of finger-glasses and table-napkins he very soon apprehended, and although at first he drank the water from the former, he never again fell into that error. Notwithstanding the savage customs, indeed, in which he had been educated, Tupai gave many evidences of a naturally humane and affectionate disposition, and was, besides, manifestly a man of shrewd observation and general intelligence.

“ During the time he remained in England, however, he was very inquisitive in regard to whatever he conceived his own country stood most in need of. Everything relating to agriculture and smithwork especially interested him. His surprise at seeing how wheat grew and was converted into flour, was very great. It was found impossible to make Tupai comprehend the machinery of some of the more complicated mills he was taken to see ; the only

mode of communication which was practicable in the circumstances was too imperfect to enable his friends to convey to him the necessary explanations, even had he been in a condition to understand them; but on being shown a water-mill for grinding flour, he readily perceived how the fall of water moved the great wheel, and seemed also to conceive the manner in which the motion was communicated to the upper stone. Another machine, if it may be called so, of a very different description, was perfectly level to his capacity, and not a little surprised and delighted him. This was the bow, which is, strangely enough, entirely unknown in New Zealand, addicted as the people are to fighting, and although this seems to be one of the simplest and most obvious of all warlike weapons. He repeatedly practised shooting with it, and expressed much pleasure on perceiving the force with which the arrow entered its object. Some bows and arrows, which were presented to him by his friends in Liverpool, were carefully put up, and highly prized; and although he was aware that this instrument was very inferior in efficiency to the musket, he evidently looked upon it as a substitute of no mean value. His surprise was extreme the first time he saw a man on horseback; he asked at once, what kind of animal it was, and seemed utterly confounded when he saw its rider dismount and walk away. He would often mention how greatly this had astonished him. When he became more familiar with the phenomenon, he expressed a wish to get

on horseback himself, and having mounted, he was at first quite delighted to find the animal walking about with him; but on his chancing to slacken the rein, the horse set off, and poor Tupai was quickly thrown to the ground with some violence—a catastrophe he was by no means prepared for.

“Among the various articles which were given him, he always set a far higher value upon those which he deemed really useful than upon such as were merely showy. Next to fire-arms, iron tools and agricultural implements were the great objects of his ambition. Saws, hatchets, and chisels, were much prized by him, as were also knives and forks, which he said he would, on his return home, introduce among his countrymen. Dr. Traill made him a present of a travelling knife, fork, and spoon, the combination of which in one piece was a subject of great admiration to him, and the chuckle of delight with which he received the gift was quite indescribable. It was exceeded only by the ecstasy into which he was thrown on being presented, by another friend, with some old muskets and a brass musketoen, when he shouted aloud, and actually capered for joy.

“These anecdotes form altogether the most pleasing picture we possess of New Zealand character, and show what might be made of this warm-hearted people, were these unfortunate circumstances in the condition of their country removed, which turn so many of their best qualities to so bad a use, and make their sensibility, their bravery, even their in-

genuity and intellectual capacity itself, only subservient to the inflammation of their mutual animosities, and the infusion of additional ferocity and a more insatiable spirit of revenge into their interminable warfare.

"Tupai, while emancipated from these unhappy influences, and surrounded by the milder manners of civilized society, was all gentleness and affection: the barbarian, who had so often dealt death around him in the combat or in the massacre, was now the playmate of children, and the compliant learner and imitator of the customs of peace. No one could have shown a finer natural disposition for all the amenities of civilized life. His gratitude for whatever little services were rendered to him was always expressed warmly, and in such a manner as showed that it came from the heart.

"On departing from Liverpool, he took leave of Dr. Traill with much emotion, first kissing his hands, and then, evidently forgetting, or disregarding, in the warmth of his feelings, the new forms which he had been taught since he came to Europe, and reverting to those which his heart doubtless deemed far more expressive, rubbing noses with him, after the fashion of his native country, with passionate cordiality. He assured the worthy physician, at the same time, that, if he would come to Tupai's country, he should have plenty to eat, and might carry with him as much flax and as many spars as he pleased."

There are at present in this country four New Zealanders; two of them from the Southern Island, whither the influence of missionary civilization has not yet extended, although the intercourse with Europeans is extensive and unceasing; the other two accompanied the Rev. Mr. White to this country; they had benefited at the Hokianga by the missionary instructions. They form an interesting group.

The first, Nayti, is a younger son of an inferior chief of the Kapiti tribe, who possess both sides of Cook's Straits; his family reside on the island of Mana, in Queen Charlotte's Sound. The chieftainship of the tribe is at present vested in Raupero, a very old man, whose principal residence is on Kapiti, or Entrance Island, in Cook's Straits. He is the same chief who, availing himself of the aid of Captain Stewart, of the Elizabeth, treacherously got into his power the chiefs of a hostile tribe, and brutally massacred them\*. It is a singular fact, that Raupero's own countrymen talk of him with aversion for his many ferocities and cruelty. He has been obliged to betake himself to the high and inaccessible mountains of the South Island, and skulks about there with a few of his former followers. Nayti, his young kinsman, speaks of him as "Very bad man,—bad New Zealander,—not like young men." Meaning to ascribe to him the ferocious habits of a past

\* This was done to revenge the death in battle of Te Pahi, or Tupai Cupa, of whom we have just given so many anecdotes.

generation, and in opposition to the softened and altered customs of his countrymen of the present day.

Nayti is about twenty-six years of age, five feet eight inches in height, stout, brawny, and athletic. He is slightly tattooed,—more on one side of the face than the other. Previously to his voyage to Europe, he had visited Sydney, and been to several parts of New Zealand, always in English vessels. He came to Europe in the French whaler, *Mississippi*, commanded by an Englishman, Mr. Rossiter, who speaks in high terms of Nayti's conduct while on board that vessel. He was accompanied on board the *Mississippi* by Te-Aki, a native of Port Otago, and one of the tribe almost exterminated in 1830 by the Kapiti tribe, with the aid of Captain Stewart, and the crew of the British ship *Elizabeth*. Te-Aki is not more than eighteen or nineteen years old, was unwell when he reached Havre, and has remained so ever since. He is very intelligent, has made great progress in learning English, and in helping an English gentleman to learn the New Zealand language, and is much liked by two families with whom he has resided since his arrival in England.

Nayti has resided with one family for more than three months, and his behaviour has been uniformly gentle and decorous. He has adapted himself with surprising facility to the ways of this country,—is clean in his person, careful about his dress, and studiously polite to every body. He also has made



great progress in learning English. Although little better, if not worse, than a complete savage when he arrived—his previous intercourse with Europeans having been confined to sailors, and the race of English vagabonds who inhabit the harbours of New Zealand—he now behaves as if he had passed years with his new friends. He finds his own way about London, pays visits to his acquaintances, and makes friends wherever he goes. He had been taught by sailors and rovers to dislike the missionaries, but ever since hearing a sermon preached at Islington Church, on behalf of the Church Missionary Society, he says, "Missionary very good man;" he wishes to learn "missionary book," meaning the Bible; and he goes to church regularly, sometimes alone, and always of his own accord. Without being a Christian, or even knowing what Christianity means, he has been struck by the disinterestedness and generosity of missionary labours, saying, "English people very good,—speak good for New Zealand man,—give money for send missionary to New Zealand, to teach New Zealand man no fight,—me tell my people, English people very good,—me learn missionary book." Shortly before saying this, and the sermon at Islington, he had put away the Bible with a scornful expression, saying, "Missionary book no good." Finery makes little impression on him; but all useful objects, or objects which he thinks would be useful in his own country, gain his eager attention. He wishes very much to be presented to the Queen, whom he once saw in a carriage.

When told that he *has* seen the queen, he replies, "In a carriage, no good; Honghi and Te Pahi see King of England *in house*,—when me go back to my country, me say me see queen in carriage,—my people say, no know carriage,—no see in house, no speak, no good."

The other two New Zealanders were domestics of the Rev. Mr. White, who has given their humble annals as follow :—

"*Henry White*, the young man who lives in my family, is about sixteen years of age, is the son of an inferior, though respectable chief. About five years ago, at the request of a favourite converted slave, his father brought him to Mrs. White, and put him under her care as kitchen boy. He was then as dirty a little fellow as most of his fellow heathens, but as he from the first discovered a willingness to please, and was very attentive to his duty, he soon became a favourite. As he had the means, he soon became cleanly in his habits; and being regularly fed, he improved very rapidly in his personal appearance, and became exceedingly useful to Mrs. White, and continued to serve us in the capacity of cook, and rendered himself useful in other respects, up to the time we left the country, when he resolved to come with us to England. I have no recollection of any act of positive disobedience, although many cases of inattention, and apparent indifference, have occurred during that period.

“ It is also pleasing to be able to state, that during a residence of five years with us, I have no recollection of anything approaching to insult, or of impertinence, having been offered by Henry, either to myself or Mrs. White ; nor have I knowledge of any act of dishonesty committed by him since he became one of our family. About two years and a half ago, when the influence of Christianity had gained considerable ascendancy, and was rapidly spreading amongst the various tribes, in the Hokianga district, Henry, whose native name was *Fara*, participated, with many other young persons of both sexes, in the gracious and renovating power of Divine truth : he became a candidate for Christian baptism, and after having given satisfactory evidence of the sincerity of his profession, he was, together with his father, and other members of the family, and about eighty more, publicly recognized by the holy ordinance of baptism, as a member of the visible church of Christ ; and since that time he has, I hope, been a consistent professor of the Christian faith.

“ The other native, Thomas Wood, respecting whom you request some information, was taken prisoner at the river Thames, about sixteen years ago, by a Hokianga chief, who joined the Bay of Islanders soon after the late celebrated Hongi (or Shunghie) returned from England, in one of the most treacherous and bloody wars, perhaps, that ever took place in the country.

“ About eight years ago, Thomas’s master allowed him to come and live with one of the Wesleyan mis-

sionaries, and having continued in the family for about two years, and made himself very useful, and wishing to recover his freedom, arrangements were made with his New Zealand master, and the price of his redemption being paid, he was no longer regarded as a slave. On this interesting occasion, he agreed to serve the person who advanced the redemption price for twelve months, as an equivalent for the property thus given to his old master. Thomas, however, having no moral principle to guide and influence his actions, and there being no law to enforce the performance of an engagement in New Zealand, he took a fancy to ramble. He went to the Bay of Islands, and shipped himself on board a whaler, and on her cruizes the ship touched at Tonga, where, being tired of the sea, he continued to reside with one of the Wesleyan mission families, and for some time assisted the printer there in his office. Hence he took another voyage to sea, came back to New Zealand, and found his way to Hokianga.

“ After remaining some time, he also began to feel the power of Divine truth on his heart, became a candidate for baptism, and had he remained a little longer, would have participated in that ordinance in his own country. One of the fruits of the great moral change which had taken place in his character was evinced by his readiness to fulfil the original engagement into which he had entered, viz., to work out his redemption price.

“ He came to England as servant to the capt’

who engaged to give him the same wages as the other men; but Thomas having declined to continue as his servant on shore, the captain refused to pay him his wages, and he was cast adrift in England, perfectly destitute\*."

On the second branch of this section,—the Progress of New Zealanders in Religion, Civilization, and Industry,—the principal information must necessarily be obtained from those religious societies, who are distinguished, and honoured by the distinction of having dispensed those benefits amongst them.

We shall lay before our readers, 1st. The evidence given before the Select Committee on Aborigines, in 1836, by D. Coates, Esq., the Rev. John Beecham,

\* Nayti was introduced to Mr. Deville, who has given the following Phrenological account of him:—

"This is a good organization, having a good coronal region, with large conscientiousness, and sentiments highly developed, so as to counteract the propensities. He possesses also a very good intellectual region. With kind usage he will be faithful; but due notice must be taken of him, No. 11, Love of Approbation, being large. He may act at times with some reserve, but not with cunning, No. 7, Secretiveness, being moderate. Having very good perceptive faculties, he will very quickly observe things; and from having a good coronal region, he is well organized to direct others, or to set an example. Nos. 5, Combativeness; 6, Destructiveness; and 10, Self-esteem, being rather large, he will be liable to take offence; but, from the activity of No. 12, Cautiousness, and No. 16, Conscientiousness, not upon trifles. By appealing to them kindly, he may be made highly useful in himself, or by example."

and the Rev. William Ellis. This evidence consists, in a great measure, of the correspondence of the missionaries resident in New Zealand with these gentlemen. It extends over a series of years; the very words of the reverend correspondents are given; and each event, each forward step in their arduous labours, and each cheering improvement in native character and conduct, is given in the language, and under the impressions existing at the time. In this way, the true state of matters, the facts upon which our opinions are formed, and from which our inferences have been drawn, are presented entire to the public; and the best and most satisfactory opportunity is thus afforded to parties themselves, of arriving at a clear and decided judgment.

It was found that an arrangement of the different paragraphs of these letters, by separating them and placing them under different heads, would have impaired their distinctness, without adding to their usefulness. And they are, therefore, quoted as they stand.

2nd. There are given some additional quotations from the evidence of Mr. Yate, who for so many years presided in New Zealand over the Church mission; and likewise some paragraphs from his recent publication, on topics not embraced by the evidence. We would remark that the class of facts possesses peculiar interest, which discloses, on the part of the natives, the gradual abandonment of wars, and a desire for the blessings of peace and civilization,

by accepting the interposition of the missionaries as mediators and advocates of peace.

3rd. There is the evidence of Thomas Trapp, Esq., as to the introduction amongst them of civilized habits. There is another letter from a gentleman, Mr. Oakes, who came from Sydney to visit the district of Hokianga, and to make himself personally acquainted with the natives and the country before settling there. It is valuable, as the impartial testimony of a well-informed and practical settler. But as it refers chiefly to the subjects embraced by the next section, it is quoted into it.

4th. The evidence of the Rev. Mr. White, contained in some additional passages of his letter to the Rev. Samuel Hinds. His interesting, but too brief anecdotes regarding the natives, exhibit the gradual evolution of higher principles, of habits of industry, and of honour, in the ordinary transactions of life.

5th. Specimens of the correspondence of natives.

Lastly. There is a continuation of the Church missionaries' correspondence with their officers to 1837, subsequent in date to the letters already quoted.

*Extract from the Evidence of D. Coates, Esq., the Rev. John Beecham, and the Rev. William Ellis, before the Select Committee on Aborigines, 8th June, 1836.*

Mr. Coates is spokesman.

“ With regard to New Zealand, I feel much diffi-

culty, indeed, in putting the subject before the committee in a satisfactory form, from the extent of matter arising out of the proceedings in the mission illustrative of its progress.

“The mission has been making a steady, and I may say, a rapid progress, since that period; so that the statements do not fully do justice to its present state. It commences with an extract of a letter from the Rev. William Williams, one of the society’s missionaries in New Zealand, dated the 8th of December, 1829.

“This day was appointed for our annual examination, which was to be held at Kiddee-kiddee. At an early hour the whole settlement was in motion, and a little after seven o’clock the European families and natives embarked in four boats and one large canoe; Mr. Davis and a small party of natives remaining in charge of the settlement. In our passage we fell in with Mr. King’s boat and one canoe; and then proceeding together, we arrived at Kiddee-kiddee about eleven o’clock. The native mode of salutation, at such times, is with a rush on both sides and a sham fight, but this was exchanged for the more sober welcome of three British cheers. The numbers met together were about two hundred and ninety; namely, twelve European families, amounting to seventy-two; native girls, sixty-eight; men and boys, one hundred and fifty. As soon as we had dined, the Europeans met in the chapel, where, after the evening prayers, I addressed the brethren, and Mr. Yate administered the Lord’s Supper.



“ ‘The following morning, at nine o’clock, after prayers, the examination commenced; first in the two catechisms which we have prepared, then in writing and accounts. The first class was exercised in sums in addition, subtraction, division, and compound addition. In the afternoon the natives dined off temporary tables; the food, which consisted of pork, beef, potatoes, and bread, was served up in little baskets, after the native fashion. They had not been eating more than five minutes, when all with one consent left their seats, and scampered off with the remainder of the food, it being the native custom never to leave anything which is set before them, but to carry off what they cannot consume at the time. The sewing of the native girls was afterwards examined, when some highly satisfactory specimens were shown; and the next day we met in the chapel, to award a few prizes to the most deserving. Work by the native carpenters was brought forward, which would have done credit in a civilized country. The principal things were a pannelled door, a pannelled gate, a sash, a table, and a stool.’

“ ‘The following passage is from a letter of Mr. George Clarke, a catechist, who has been twelve years in New Zealand. He thus writes in reference to the examination :—

“ ‘During the examination, I could not but contrast in my own mind, the present appearance of these natives with their past situation. Here, thought I, are a number of poor cannibals, collected from the

different tribes around us, whose fathers were so rude, so savage, that for ten years, with much pain and vexation, and exposure, the first missionaries lived among them, often expecting to be devoured by them. A few years ago they were ignorant of every principle of religion ; many of them, like their fathers, had glutted in human blood, and gloried in it ; but now there is not an individual among them who is not in some degree acquainted with the truths of the Christian religion, which, with the blessing of God, may be the means of their conversion. Not six years ago they commenced on the very rudiments of learning ; now many of them can read and write their own language with propriety, and are completely masters of the first rules of arithmetic. But very few years ago, a chisel made out of stone, of which many specimens have been sent home, was the only tool, now they have not only got our tools, but are learning to use them. It is true that this is but the day of small things ; still greater and more permanent blessings await New Zealand. The Gospel is preached, the Bible is translating, scriptural precepts are taught with scriptural doctrines, and will, I hope, soon be practised, and then the whole train of blessings, following the preached Gospel, must be theirs. Also, I do appeal to our friends in England, and ask them whether (taking into consideration all circumstances in the course of so few years) the Lord has not done wonders, yea, marvellous things in this dark land.'

“ The facts in these papers of a later date take ur

distinct points, and exhibit them more in detail ; and I think they will bear me out in saying that they contain decisive evidence in illustration of the position which I wish to establish, that, in order to the civilization of a savage people, the preaching of the Gospel to them, and bringing the truths of revelation to bear upon their minds, is unquestionably that which is most efficacious ; it operates at the earliest period, and it operates with the greatest permanency, I am persuaded, upon any population."

The papers were delivered in, and read as follows.

*Progress of Industry and Civilization in  
New Zealand.*

"THE missionaries employ the natives who reside with them, in those kinds of labour which render them at once useful to the mission, and impart knowledge and form habits calculated to promote their civilization and social welfare. The following passages illustrate this branch of the operations of the mission.

" Kerikeri, 4th July, 1831.—The natives under my care have been employed in shingling, fencing, burning lime, carpentering, and landing stores."—(Mr. J. Kemp.)

" Paihia, 28th September.—Went to Kanakana, to attend to my potato-planters. If our crops yield moderately, we shall raise in this settlement food for about one hundred days, independently of any purchases from the natives."—(Rev. W. Williams.)

“Waimate. — Our consumption of ironware is much less than it has ever been. Almost all our native boys who labour in the various settlements desire clothing for payment, which we encourage in every possible way.”—(Rev. W. Yate.)

“With the assistance of natives, I have erected a weather-board building, forty feet by twenty, with a skilling at the back, which we intend using for our chapel and school.”—(Mr. G. Clarke.)

“As to our mechanical labour, we do it all with the assistance of the natives, such as carpentering, blacksmiths’ work, &c. We have just finished making fifty thousand bricks for our chimneys, and are now employed getting timber and other materials for building our permanent dwellings, barns, &c.”—(Mr. R. Davis.)

“With my natives I have been employed upon my house, in putting up fences, &c. I have also, assisted by the settlement natives, burnt a quantity of lime for the purpose of the European school.”—(Mr. C. Baker.)

“Employed in attending to native sawyers, to natives digging wells, and to natives clearing land.”—(Mr. J. Hamlin.)

*Extract of a letter from Mr. G. Clarke, dated 2nd November, 1832.*

“THE farming establishment will, I have no doubt, fully answer the expectations of the society, make us in a measure independent of the colony for sur

plies, as well as be the means of securing for the rising generation all the necessities of life. It has not a little cheered me, as well as reminded me of the land of my fathers, to see the plough at work. It has very much excited the admiration of the natives, and will, doubtless, eventually lead them to adopt the same means for cultivating their land. I now see the way opening for establishing our children in this land, and with them, I trust, the blessed Gospel of peace."

*Extract from Mr. R. Davis's Journal.*

"21st November, 1832.—We are preparing to do what we can in the way of agriculture. To-day I have been striking drills for Indian corn, which grows very well here, and produces the natives a valuable food; when properly cultivated, it will, I have no doubt, produce abundant crops."

"7th January, 1833.—During the last quarter, my time was principally taken up in preparing agricultural implements, in agriculture, and in attending to my natives employed about different work. We have, altogether, twelve acres of land in cultivation, which is now cropped with wheat, barley, Indian corn, clover, and potatoes. My natives have been employed much as heretofore."

"25th March, 1833.—Four horses at plough, mowing up land; one employed collecting manure. for above employed at carpentering, sowing, fencing, purchases potato crop, and clearing land for the

plough. Besides looking over the men, I have worked in the blacksmith's shop."

#### INTRODUCTION OF A PRINTING-PRESS INTO THE MISSION.

*Extract from a letter from Mr. W. R. Wade, dated 10th January, 1835.*

"THE arrival of the press is, as we expected, hailed by our friends here as a memorable event for New Zealand; and as for the natives, those who assisted in bringing it ashore shouted and danced on the sand when told it was 'ta pukapuka' (a book-press, or book-making machine). There is an extraordinary demand for books all around."

#### TRANSLATIONS INTO THE NEW ZEALAND LANGUAGE.

*Extract from a letter from the Rev. W. Yate, dated 2nd January, 1833.*

"I HAVE again to write to you from New South Wales, where I arrived in the *Active* on the 1st of December last. The object of my visit is to carry through the press portions of Scripture, with the liturgy, communion, baptismal, and all the other services of the Church, a number of hymns and catechisms. The Scriptures ready for the press are the first eight chapters of Genesis, the whole of St. Matthew and St. John, with the whole of the Acts,

the Romans, and the first epistle to the Corinthians. These, when completed, will be invaluable to us, and will well repay the time which I must necessarily spend about it."

*Extract of a letter from Mr. William Colenso, dated  
Paihia, 16th March, 1835.*

"SINCE the date of my last, (January 31,) which I trust came to hand in due time, I have been busily engaged in cleaning and setting up the printing-press, and getting it into working condition, laying cases, composing and working off two thousand copies of a post octavo tract of sixteen pages, containing St. Paul's epistles to the Ephesians and Philippians. A printer in London cannot form a correct idea of the disadvantages under which I laboured in the getting this up and sending it out. In consequence of not having a single lead, I was obliged to substitute paper and spaces for blank lines. I hope the leads, &c., will speedily arrive. I have a native assistant, a fine sharp boy of about fifteen years of age; if he prove steady, he will be a valuable acquisition; he rolled nearly all the two thousand copies, and, though he labours under a great disadvantage in my not understanding the language, yet he gets on remarkably well. I trust, dear sir, that, considering all things, you will be pleased with this little 'pukapuka,' (book,) twelve copies of which you have enclosed."

## PROGRESS OF RELIGION IN NEW ZEALAND.

*Extract from Mr. G. Clarké's Journal.*

**"JUNE 4th, 1833.**—I would acknowledge with gratitude the goodness of our Heavenly Father, in preserving and keeping us in health and in peace, not only among the poor heathens, but, I trust, also among ourselves, amidst discouragements arising from the conduct of ungodly Europeans living upon the island, and from the threatenings of the poor heathens, who are continually told that our object is to enslave them.

"We have very great encouragements to persevere in our labour of love; a deep, and I hope, an abiding impression is made upon the minds of the natives in general, that there is a reality in those truths which we are daily endeavouring to make known. The old men do not hesitate to say, that they are confident that their children will no longer be guided by the lying vanities which have kept, and do still keep them in bondage, to the 'God of this world.' A general and growing regard to the Lord's day, is another pleasing feature of the present time; and it is a pleasing circumstance that we are under the necessity of very considerably enlarging our chapel, in order that we may find room for the natives to sit and hear the gospel preached. It quite cheers me to see, on the Sunday morning, the natives come flocking from the villages around us, many of them an hour before the time of service, in



order to get a place in the chapel, and their attention in general would put many congregations, called Christians, to the blush. The villages which we visit on a Sunday, and where we have regular congregations, of from fifty to one hundred and fifty, lie at the distance of from two to ten miles from our settlements. In every village there are several of the natives who can read and write, and a school is established among them by the natives themselves, where a number are taught to read and write, and old and young are taught their catechism. Their desire for books is very great, and we are all anxiously waiting for Mr. Yate's return from Port Jackson, with the books which he is carrying through the press in order to supply the native wants."

*Extract of a Letter from Mr. W. R. Wade, dated  
10th January, 1835.*

"EVERYTHING here is new and interesting. We already feel ourselves at home, among Christian brethren and sisters; and as to the natives, those I mean connected with the mission settlement, both Mrs. Wade and myself were much pleased with them; their habits seem strange at first to a European, particularly the independence and familiarity of those who act as servants to the missionaries; but one thing very soon struck me as speaking volumes to their improved character. The doors of the mission houses stand open the whole day, so that the natives can come in and go out at pleasure.

Frequently a native man or woman will come in to see any thing new, or to have a little chat, and yet it is a very rare occurrence for a single thing to be missing from the premises."

*Extract from a Letter of Mr. W. Colenso, dated 11th January, 1835.*

"THROUGHOUT the island there appears to be a universal movement, a mighty stirring of the people. The chiefs of distant tribes come down to Waimate, and this place, for books and missionaries; these seem to be the *ne plus ultra* of their ambition. I have seen them myself gladly bring their store of potatoes for a book."

*Extract from a Letter of Mr. R. Davis, dated Waimate, 14th December, 1835.*

"A VERY considerable blessing has attended us, and great alterations have taken place since our friend Yate has left us. When we last met at the Lord's table, we had seventy-four native communicants; the number of candidates for baptism is considerable, and their number is increasing. The scene in the Waimate and its vicinity is much changed; and we may truly be said to live in a civilized country; our neighbours, those not connected with the sea ports, are civil, courteous, honest and teachable. Locks and bolts are but little used and but little needed; working tools are safe

although lying in all directions. Ten years ago a person scarcely dared to lay a tool down, as it was almost sure to be stolen; and even outside pockets were dangerous appendages to our clothing, as things were taken from them.

*Extract from Mr. Davis's Journal.*

25th June, 1832.—“ Our chapel could not contain the whole of our congregation yesterday, so that we shall have to enlarge it as soon as possible. Ripi and his party continue to listen with attention, and are steady in their attendance on the means of grace. The manner in which the Lord's day is kept by this tribe would shame many country parishes in England, even where the gospel is faithfully preached. Their firewood is always prepared, and their potatoes scraped and got ready on the Saturday afternoon, to be cooked on the Sunday; and this is no new thing, as they have proceeded in this way now for a long time.”

*Extract of a Letter from Mr. J. Shepherd, dated  
18th January, 1834.*

“ I now go near to the heads of Wangaroa, to a village, the principal chief of which is Tupe, whose conduct is highly praiseworthy; and both he and his people call out loudly for our attention. They have built a place of worship large enough to hold two hundred persons; they have regularly morning

and evening service therein, previously to which they sound a hoe by striking another piece of iron against it, to let all around know that the time for service has arrived. This tribe is, I believe, punctual in keeping the Lord's day. I have been there on the Lord's day, when from seventy to eighty persons have attended, whose behaviour has been highly satisfactory and encouraging."

#### AGENCY OF NATIVE TEACHERS IN NEW ZEALAND.

##### *Extract of a Letter from Mr. R. Davis, 1831.*

"You will no doubt be exceedingly glad to hear that the natives are beginning to itinerate among their countrymen to preach the Gospel. Surely good times are near at hand for this country. Some of the lads who are living with me, and who have been principally brought up by us, go out now every Sunday, when the weather is fine, to speak to their relatives on the subject of religion; and the desire which these young men manifest for the salvation of the souls of their countrymen, evidently points out the nature of the religion which they profess."

##### *Extract from Mr. J. King's Journal, 12th Dec. 1832.*

"LAST month my son and I went to Tâpueta, Takou, and Matouri, and were three days among the natives, who manifested an anxious desire to hear and to understand the way of salvation. Some

of them have natives living with them, who had lived some time in the other settlements, and who had taught them the catechisms by rote. They all appeared very desirous to learn the meaning of what they hear from time to time."

*Extract from the Rev. W. Williams's Journal,  
13th January, 1832.*

"WE had to-day a good illustration of the portion of assistance upon which we may calculate from our native teachers. We sent two natives to Tepuke, two to Puketona, two to Waikari, and two to the Kanakana, while my brother went up to the Otuihu."

*Extract from Evidence of the Rev. William Yate  
before the Select Committee on Aborigines, 13th  
February, 1836.*

"ARE the natives in general willing to receive instruction?—All of them.

"Have they shown any readiness or anxiety for it?—They are anxious to receive it, and willing to render us every assistance in travelling; they come and carry our luggage, our tents, our canteens, and everything to make extensive journeys, to give them instruction in their villages; and they flock in great crowds to our churches and chapels upon the Sabbath day, and at any time when they know that we are about to hold Divine service."

“Do they appear anxious to attend schools?—Yes, and to send their children. They have established schools in their own villages, under the direction of native youths, under the superintendence of the missionaries themselves, visiting them once a month, or according to the distance.

“Have you a sufficient number of religious instructors now?—No; we want twenty more at least. I succeeded in my object in coming to England so far. I wanted five more clergymen, and three or four schoolmasters, and a wheelwright.

“Is the Church of England Missionary Society the only society that have labourers there?—The Wesleyans have too.

“You said that there are two thousand British subjects there, of whom not above one hundred are women; have you known instances of Englishmen marrying New Zealand women?—Yes; I have officiated at the marriage of several myself.

“What have been the effects of the exertions of missionaries in a general manner?—Abolishing their superstitious observances, establishing the Sabbath, rendering the natives more industrious, bringing a large proportion of their land into a state of cultivation, preventing war, ameliorating the condition of the slaves, making the language a written one, and numerous other benefits.

“From the experience you have had in missionary exertions, would you begin by attempting to civilize or by attempting to christianize?—Certainly by attempting to christianize. Fifteen years we

tempted to civilize without effect, and the very moment that Christianity established itself in only one instance in the island, from that moment civilization commenced, and has been going on, hand in hand with Christianity, but never preceded it.

“ In dealing with the natives, would you think it desirable or advantageous that the missionaries should have any political power attached to their office?—None at all ; we have nothing to do with politics. We can only give advice to the natives when they come to us, and ask our advice as to how they ought to proceed in certain cases, and what laws they ought to establish. It is then our bounden duty, as their instructors, to whom they always look, to give them every information in our power.

“ Then you think it would not be advantageous to the success of the mission, that the missionaries should have a political power vested in them by the government of the country?—Certainly not ; they might be called sometimes to interfere when it would very much thwart their efforts by the decision which, in justice, they would be compelled to give ; it might prevent their usefulness as ministers of the Gospel. I would not accept it myself ; I would leave the country as a missionary rather than do so.

“ In what instances have the missionaries exercised their influence in making peace between contending tribes?—The first instance was the battle of Hokianga. A young man, the son of a chief, came over to the Bay of Islands, and when he arrived there, he took up a stone, and dashing it on the ground,

said, 'This stone is Warrehumu.' That is one of the greatest curses that he could utter; and the custom of the country is always to punish the tribe to which the party belongs that has uttered the curse, and not the party himself. Immediately that Warrehumu heard that he had been cursed by this man, he went and began to punish the tribe, which punishment they resisted. One man loaded his musket with ball-cartridge, and fired it into the midst of the party; a skirmish ensued; Warrehumu was shot dead, his wife and children, and twenty of his men. The rest escaped, and told their tale in the bay; and the chiefs assembled to consult together what they ought to do, and they were unanimously of opinion that it was impossible to make peace till they had had satisfaction in blood to double the amount shed on their side. There were two or three of them that were very desirous of making peace, on account of the great slaughter that must take place if they fought; for they were equally well armed, and about two thousand on each side; and one of the principal men jumped up in the midst of the consultation, and said 'There are these missionaries that have been talking to us for fifteen years about peace, let us see what they can do.' They came, and requested us to go. We went, five of us, in a body. We found two thousand people on one side of a little eminence, and two thousand on another side, within musket shot, waiting the arrival of the chiefs to commence the attack. We pitched our



tent between them for three successive days; we went from tribe to tribe, and from hut to hut, to endeavour to make it up between them. At the end of that time there was great division in their councils, and we seemed to be as far from effecting our purpose as at the first moment; and then we requested them to leave the decision of it to one individual, which they resolved to do, and left it to Tareha, a chief of great importance in the bay, but a very dreadful savage. We succeeded in getting him to our tent, and he resolved in his own mind to decide for peace; we tried to work upon his mind in the best manner we could.

“Is he connected with either of those parties?—  
Yes.

“Both parties placed it in his hands?—Yes, it was left to the Bay of Islanders to decide; the other people could not say a word.

“Was it in consequence of your communications with Tareha that he was induced to take the resolution in favour of peace?—Himself and the whole of the four thousand people attributed it entirely to that, and from that moment we date our present influence in the country.

“Did you then secure peace between the contending tribes?—Yes; and they have been the firmest friends and allies of any distinct tribes we are acquainted with in the country ever since that time.

“Do you believe that if it had not been for the interference of the missionaries, this conflict would

have taken place?—There is no question in my own mind, nor in the mind of any New Zealander I have ever met with.

“ Did the measures which the missionaries took upon this occasion, tend to extend and enlarge their influence afterwards?—Yes, throughout the whole country. It was made known in the southern parts of the island, and brought great numbers to request our interference in their quarrels also.

“ What sort of reception have the missionaries met with in general from the inhabitants?—The last seven years, the kindest possible reception; received with open arms by every one; and those distant tribes with whom we were totally unacquainted, having heard from the Bay of Islands that peace had been established by us between hostile tribes in that district, very frequently sent messengers, twenty or thirty of their sons, to request us to form stations in the midst of them, primarily with the desire of our making peace between hostile tribes in their neighbourhood.

“ Do you imagine that they are not averse to a fair system of civilized government?—I think, from all I know of them, they are desirous of it. They are continually applying to us to give them rules and regulations by which they should conduct themselves in their intercourse with Europeans, and with each other.

“ Do the unconverted natives molest the new Christians?—I have not known an instance of it.

There was one attempt to do so, by one of their principal chiefs, but it failed.

“Then you find those who are not individually troubled on the subject, have no repugnance to the introduction of Christianity, as a general system? —None whatever; they find that it has made them more comfortable, their slaves more obedient, their wives more faithful, and the whole of the people more industrious.”

The preceding passages close the quotations from the evidence of the Rev. Mr. Yate, which supports that of the official gentlemen whose evidence we had previously given. The following passage from Mr. Yate's recent publication will be read with interest, as bearing on the same subject.

“Generally speaking, it is no small matter to find that the wandering, warlike, thievish practices of the natives, are giving way to more settled, honest, and peaceful habits, wherever the Gospel prevails. They are beginning to be inclined to build themselves better habitations, that with more comfort they may stay at home. A native naturally soon tires of one situation; his mind always requires something new; his habits of going from one residence to another are formed in youth, and they cling to him as pertinaciously as any other of his propensities. But the Gospel has led them to think: it has reformed their minds, and has taught them that comfort may

be found at home, and that it is not necessary to gratify their vagrant inclinations, in order to make themselves happy. It is but rarely, now, that we find a deserted village: they are either making improvements in their houses, erecting chapels, fencing, or cultivating; and the women are employed in some way likely to be beneficial to themselves or to their families. I would not willingly produce a false impression: I do not mean to say that they are *much* more industrious than they were, or that they are *always* employed; far from it: to a European they must still appear idle, and great wasters of their time; but their real and imaginary wants are increased; and the Bible, which they read, has told them, that he who will not work, shall not eat, and that the hand of the diligent man maketh rich; and we have told them that it is their duty to attend to the precepts of the Gospel, and that they cannot expect to have their wants supplied, unless they make an effort to supply themselves, and labour diligently, working with their hands. This has, in some measure, been attended to; and I am happy to say, that industry, regularity, and a desire to make improvements in their land, their habits and customs, are upon the increase among a great body of the people. No doubt can for a moment be entertained, that this will eventually be of great benefit to the country, being the first grand step towards the civilization of New Zealand, the improvement of which was once thought to be beyond all hope.

“ Viewed as an uncivilized people, the natives ”

New Zealand are industrious ; and, compared with their more northern brethren, they are a hard-working race. There is no effeminacy about them ; they are obliged to work, if they would eat ; they have no yams, or cocoas, nor bananas, growing without cultivation ; and the very fern-root upon which they used, in former times, principally to feed, is not obtained without immense labour. In the luxurious climate of the Friendly Islands, there is scarcely any need of labour, to obtain the necessities, or even many of the luxuries, of life. Blessed with a soil peculiarly rich, and which is fed with the superabundance of its own vegetation, with an atmosphere remarkably humid and hot, all the tropical fruits and roots flourish with the utmost rankness, without the aid of man ; and the most costly supplies of food can be obtained without difficulty. The natives are consequently idle to a proverb ; and when I was there, their reception of the Gospel had not excited them to improve their temporal condition, or to add, by industry, to their comforts ; and since my return, in 1830, the missionaries themselves declare, that ‘ the natives will not work, and that their vagrant and idle habits are not at all improved.’

“ This is by no means the case in New Zealand ; there are no fruits nor vegetables of indigenous and spontaneous growth ; all they have must be cultivated, and tended constantly. Nine months in the year, a great portion of the natives are employed on their grounds, and there are only two months in which they can say they have nothing to do.

It is a remarkable circumstance, that these two months are not in their calendar ; they do not reckon them, nor are they in any way accounted of. ' It is a time,' the natives say, ' not worthy to be reckoned, as it is only spent in visiting, feasting, talking, playing, and sleeping.' They compute time by moons, of which they count ten in the course of the year, reckoning three moons for one at the latter end of Autumn. The reason they give for this is, that during two months between Autumn and Winter they have nothing to do in the way of cultivation ; their time, consequently, is then occupied, as has been stated above, in comparative idleness. They are generally very correct in their time ; and take their season for planting by the blossoms which appear upon some of the early shrubs.

" The very language which the natives themselves use, expresses what will eventually be the effect of the preaching of the Gospel. On one of my latest tours in the island, the following instance of this occurred. As we descended the hills, and returned to Kopu, we found that Horeta, a chief who was expected, had arrived ; and the people had just begun to ring his welcome. He stood in the centre of a circle, and gently murmured his good wishes toward the people of the plain ; whilst they, with the most extravagant expressions of joy, bade him welcome. The women cut themselves most frightfully, and the men seemed to vie with each other who should cry and roar the loudest. When this was over, Horeta commenced a speech of a very

pleasing character. It all respected the mission just established among them. It consisted of questions put to the body of people, but which he answered himself. One remark is worthy of notice. 'What,' he asked, 'what are these missionaries come to dwell with us for? They are come to break our clubs, and to establish peace here.' Then following up the idea, in a second speech, he said, 'They are come to break in two our clubs,—to blunt the points of our spears,—to draw the bullets from our muskets,—and to make this tribe and that tribe, this tribe and that tribe, love one another, and sit as brothers and friends. Then,' he added, 'let us give our hearts to listening, and we shall dwell in peace.' I really thought this was a very correct idea of the effects which the Gospel of peace is likely to produce among this people.

"I would here add some of the simple and affectionate expressions used by another chief, on the occasion of our settling at our fourth station. When I arrived at Waimate, at the close of 1830, to assist in purchasing the land for the new station, which had been determined upon at the commencement of that year, the natives were assembled, and were anxiously waiting to receive their payments. They were perfectly satisfied with what they received, and willingly signed the deed of conveyance. As soon as the business of the day was concluded, they fired several volleys of muskets, and one of the principal men rose to make a speech. He was listened to with great attention, and we were much pleased with

the advice which he gave to his assembled friends; he said, 'Be gentle with the missionaries, for they are gentle with you; do not steal from them, for they do not steal from you; let them sit in peace upon the ground which they have bought; and let us listen to their advice, and come to their prayers. Though there be many of us, missionaries and native men, let us be all one, all one, all one. That is all I have got to say.' This was the pleasing conclusion of the old man's speech; after which, the assembly broke up, and all returned to their respective homes, well satisfied with the proceedings of the day.

"As illustrative of the influence of our public religious services, I will only add the following account of an occasion much to be remembered by our missionary friends, for the signal instance of the Divine favour, in averting the horrors of war. On the 8th of August, 1832, two sermons were preached to the Europeans, and two to the natives; the day having been set apart for the purpose of returning thanks to Almighty God for his great mercy, in bringing back the Nghapui in safety, without permitting them to effect their bloody purposes with respect to Tauranga. Many of the people who headed this expedition were present; and after the conclusion of the service, they said, that they had all along attributed it to our prayers, and to the interference of our God, that they were not able to effect anything. They said they felt themselves unnerved and unmanned; and their hearts, instead of swelling with bravery, turned round, jumped up,



and sank down with fear. It was a strange sight to behold the very persons who had been disappointed, listening to us while returning thanks to God, in their own language, for having frustrated their purposes.

“Next to the blessings of a more spiritual nature, thus far described, may be noticed the thirst for knowledge which has been excited among the New Zealanders. Every one now wishes to learn to read and write; and those who are sincere in their professions, are willing to pay for the requisite materials, that is, to purchase books and slates for the purpose of instruction. Many native villages have two schools established under the direction of a lad who has previously received his instruction from the missionaries themselves. It is scarcely to be expected that there should be much order or classification in a school commenced and conducted by an untutored man, whose whole previous life has been disorder and irregularity, and where the visits of a superintendent must generally be ‘few and far between.’

“But let the plan upon which they have conducted their schools be what it may, very many, some hundreds, have learned to read and write in them; to read so as to understand and to be understood; and to write a good bold hand upon a slate. Much may be expected from these schools; they are an inquiring people in this country, and the knowledge thus obtained is easily communicated from one to another; sometimes it is carried to a great distance, to tribes whom we thought to be in perfect

ignorance. Persons who have been made prisoners of war, and enslaved by the Bay of Islanders, have been educated in the mission schools; and then, having by some means obtained their freedom, or having received permission of the chief to whom they belonged, to depart for a season to visit their friends, and carrying with them their little stock of knowledge, have at once commenced the work of instruction, and have been regularly and eagerly attended to by the whole people. In this way, in some of our distant journeys, we have met with the most agreeable surprises. When we have been telling them of some of the first principles or truths of our holy religion, what has been our astonishment to hear them say, 'We know all that;' and, upon examination, to find that they really had obtained no contemptible degree of knowledge. The cause has, however, soon been explained; their friends, one, or two, or more, had returned from slavery, and had again and again told them all the wonders they had heard, and had willingly communicated to them all the religious and other knowledge they possessed; and when the remoter natives became acquainted with the other acquirements of their countrymen, when they found that they were blacksmiths, or carpenters, or brick-makers, and knew other simple arts, and could render essential assistance in erecting their houses, or in otherwise adding to their comfort, they more readily received as truth, the lessons which they taught of the religion of Jesus, and the descriptions

they gave of what he did and suffered for the salvation of the world.

“A great change has been effected by the gospel in the domestic character and conduct of those who have embraced it. All the effects of sin are perceptible enough to the eye and ear,—the rags of lazy poverty; the insubordination of the uneducated; and the strife of tongues in undisciplined families. Formerly, a parent would never correct a child for anything it might do; it was allowed to run riot in all that was vile, and to have its own way in every thing. The evil of this was palpable; in New Zealand, as in every other country, a spoiled child is a great plague, but if the pest was in any one place more severely felt than in another, it was here. Brought up in evil and without the restraint of law in their youth, it would be no great wonder if as men, they indulged in every vice, and gave the reins to all their licentious passions.

“Another domestic improvement is the abolition of polygamy, in so far that those who do not now possess more than one wife are determined not to seek for more, nor to allow others to do so, those at least over whom they have authority or influence. Husbands and wives do not quarrel as formerly, nor is it probable that domestic brawls will rise any more to the height to which they were formerly carried.

“The suppression of many inhuman and superstitious practices is, further, one of the effects that may be traced to the influence of the gospel in this

land. Reference has been already made to the death of the warrior Honghi. I found the following remarks on the occasion in my Journal, March 9th, 1828: 'Honghi, New Zealand's most brave and illustrious warrior, is dead; he died on the 6th, and all, as yet, is peace. He strongly recommended those by whom he was surrounded, to live at peace with the Europeans, and to protect the missionaries. The conduct of the natives on this occasion has been very pleasing. It is customary, in this benighted land, for the relations or friends of a departed chief to kill a slave, or a number of slaves, male or female, as a satisfaction to his manes, that they may accompany and wait upon him in the world of spirits. The missionaries have often remonstrated with them on the folly and cruelty of this savage custom. It was expected, that when Honghi died, a more than usually large number of slaves would be murdered; so complete, however, is the change in the mind and conduct of the natives, that not one individual has been slain. We cannot refrain from hoping that the example of mercy thus set, at the death of this great warrior, will be universally followed.'

"Another effect of the gospel, even where partially embraced is, that these tapus and other superstitious observances fall into disuse. In many places, they are altogether thrown aside, and on no account regarded. When it is considered what a hold these tapus had upon their minds, and to what they sometimes led, the abolition of them must be considered as a great point gained. Instead now c"

being terrified at every marvellous tale which they hear, they are led to question the truth of the fables which they formerly believed.

“ I will here make a remark on the degree of security which I have enjoyed during my past residence in New Zealand. My domicile has been often left for many days together, lockless, barless, and latchless, with nothing more to secure the door from being burst open, than a chain placed against it. In all possible ways, when on visits amongst the natives, has my travelling apparatus been exposed in an open tent; yet nothing was ever missing. It is true, that among some strange natives, who came from a great distance, and with whom we were altogether unacquainted, some petty thefts have taken place. But, whether at home or abroad, I have for the most part reposed the utmost confidence in their fidelity. In my journies, moreover, I have gone over many thousand miles, by night and by day, usually alone; and never met with a suspicious look from a native of the country. I have occasionally heard of people being stopped on the road, but, upon inquiry, I found that they were either runaway sailors, or escaped convicts, whom the natives were pursuing, to take them back to their vessels, or to give them up into the hands of justice. Or, if more respectable characters than these have been stopped, I have usually found that justice was on the side of the natives; and that they had been wronged or misused by the persons, or the immediate friends of the persons, whom they would not

allow to proceed on their way. I have also been accustomed to place the greatest dependance upon those natives whom I sent on messages, or employed in carrying letters or parcels to any part of the island. I never knew a case where a native has been intrusted by me with a message, a parcel, or a letter, but he has faithfully performed his errand. Not a week has passed without my having had to make communication to Europeans living at a distance from the Waimate; and, whatever might be the value of what was to be sent, I had no hesitation in giving it in charge to a Bush native, if I could find one; that is, a native who has not been accustomed to Europeans, but has all his life resided among his own people."

III. *Extract from Evidence of Thomas Trapp, Esq., before the Select Committee on Aborigines, dated 9th May, 1836.*

"Is it your opinion that the presence of the missionaries among the New Zealanders is acceptable to them?—I think quite so.

"On what account?—They have introduced amongst them civilized habits and useful implements, which they seem to be grateful for.

"They seem to appreciate the blessings of Christianity?—I think they do.

"Do you think it would be conferring a blessing upon the New Zealanders, if the number of missionaries was augmented?—I think it would. I give

this answer from a knowledge of the circumstance that the natives are always desirous of having Europeans to reside among them, arising from the advantages they derive from them in the way of traffic, and the preference they give to persons of respectable character."

IV. *Extract from the Letter to the Rev. Samuel Hinds, D.D., by the Rev. William White, dated 11th September, 1837.*

"THE next question in order, viz., Have you any anecdotes illustrative of the capacity, intelligence, and moral feelings of the natives?—I can adduce a great number of anecdotes, tending to illustrate all and every one of the points to which your inquiry refers, and I shall proceed to name a few.

"In the beginning of 1833, two young chiefs, who had benefited by their intercourse with their Christian teacher, made an especial application to him on the subject of their family property. They stated, that it would soon be all disposed of, and that, unless I could assist them, they and their young friends, and the younger branches of their tribe, would be disinherited and left destitute; 'for,' said they, 'our old foolish fathers and friends, the elders of the people, are selling all their most valuable property, and soon we shall not have a place where to land a canoe.' At their earnest request, I accompanied the two young men to see the old chiefs, who, after a long parley and discussion on

the subject, promised that they would not sell any more of their lands, and we all returned to the mission station, pleased with the result of our expedition. In a very short time, however, the two young chiefs came to me in great distress, stating that, although the old chiefs had so recently made such fair promises, they had just sold to a *pakeka madri* (foreign heathen) one of the best timber districts, for articles of barter not worth more than twenty pounds; 'and,' added they, 'our natural fathers disregard our wishes and our wants; you are the only person we can look to now as our father; will you go and secure for us some of the estates still remaining?' Such an appeal was not to be disregarded. I accompanied them with all the cash I could muster, (about a hundred dollars,) a double-barrelled fowling-piece, and all the cloathes I could spare from my wardrobe, and made a purchase for them of two of the most extensive and valuable estates in the district.

"The next question which arose was stated by themselves—'How shall we refund to you the money and property which you have expended on our account?' I suggested to them that they should saw timber and sell it to the merchants in the river, or to captains of ships from Van Diemen's Land or New South Wales. They resolved to do so; but this made an additional claim on my help. I sent to Sydney for saws, files, ropes, blocks, &c. &c. &c., and I also engaged a white man to superintend them. They commenced work, and in July, 1836



when accounts were balanced, it was found that they had not only refunded all that had been expended on their account, including the purchase of land, &c., but that they had their land clear, and had thus acquired the means of being independent of an influence most detrimental and immoral; moreover, they gave a most substantial proof of their sense of obligation to the Wesleyan Missionary Society, by giving to it about thirty-five thousand feet of the choicest pine plank to build a new chapel and other purposes: they gave their personal labour in assisting to erect it, and also further expressed their gratitude by putting into my hand an additional subscription to the same society of sterling money, the sum of 50*l.* 5*s.* 1*d.* The chapel, thus erected of materials supplied by those grateful Christian New Zealanders, stands on a conspicuous site on the banks of the main Hokianga river, and is regarded by all who have seen it as one of the most commodious and graceful places of public worship on the island.

“It is a notorious fact, that, prior to the reception of Christianity by the New Zealanders, little in the shape of what we generally term honour was practised in their commercial transactions, especially with Europeans. The principle of moral honesty was nearly unknown; the following facts, however, will satisfactorily show what now exists, and is practised, by the Christian New Zealanders. About four years ago, a number of those residing on the Hokianga river abandoned heathenism and became

candidates for Christian baptism. It came to my knowledge, however, that these natives, while in a state of heathenism, had obtained goods on credit from some of the European residents, and it was evident that they had never intended to pay for them. When, however, they began to feel that they had to account to a Supreme Being, a great and mighty moral principle was brought into operation; their old debts were paid off, or promises given that they would be so; and they were afterwards admitted to Christian baptism.

“Another fact came also within my own knowledge, which illustrates the point under consideration. A person, with whose transactions I had opportunity of being acquainted, was so thoroughly satisfied, from previous experience, of the moral integrity of the Christian natives in the Hokianga river, he let them have, *on credit*, about fifteen hundred pounds’ worth of goods. I would, however, remark, by the way, that, in my opinion, this is *not* the *most* judicious plan, even were there no other objection than simply the difficulty of teaching men, emerging from a state of barbarism and ignorance, the importance of punctuality in the *time* of making their payments. I have by me a number of written testimonies bearing on this point, from a number of respectable Europeans. The most valuable and important is contained in a letter, addressed by the most respectable, intelligent, and experienced merchant in the Bay of Islands to a Mr. Woon, a subordinate agent employed in the Wesleyan mission

In speaking of the comparative moral honesty of the Christian New Zealanders and the English settlers, he states he would rather trust the former with one hundred pounds than the latter with one pound.

“The next instance which I shall name has an important bearing on the reacquisition by the New Zealand chiefs of the landed property of the English in that country. A short time prior to my leaving Hokianga to return to this country, a number of Christian chiefs waited upon me, for the purpose of entrusting to me a commission, to be executed for them in England, the substance of which is as follows: first, find out the persons who purchased *Okara*, (Herd’s Point,) an estate purchased by Captain Herd for the late New Zealand Company in 1826 or 1827, and ask them if they intend to occupy their land; secondly, in case they do not intend to occupy it, ask them to allow you, on our account, to remit to them the price which they originally paid for it, that we may again occupy the place; thirdly, tell them, if they will not accede to either, we will take possession of it.

“There is still another fact, which may be of sufficient interest and importance to introduce here, showing the kind and extent of confidence placed by the New Zealanders in those whom they *know* to be their friends.

“When they were fully satisfied that it was necessary and expedient that I should visit England, a number of chiefs, say fourteen, at different times

waited upon me, and stated that they had no hope that any other European would interest himself to the same extent, and in the same way, that I had done in their temporal welfare, and having no confidence in themselves or their friends, that they should be able to resist the tempting offers which would be made to them in my absence to sell their estates, and alive to the ultimate misery of being disinherited, they requested me to accept of the guardianship of their estates. This I most cheerfully acceded to, taking care to make ample provision for their security in case of my decease. Many more than this number I have named made the same offer, but I had not time to finish the necessary arrangements."

Mr. White also mentions the following incident, which occurred on the banks of the Waima river, Hokianga, in 1835. It is curious, as illustrating the conduct of the natives, where these ancient heathen customs come into immediate collision with civilization.

"It is one of the native customs, for friendly tribes to give to each other occasionally, at intervals of some years, perhaps, a grand feast. There is great rivalry as to the comparative merits and abundance of their feast; they vie with each other as to the quantity and quality. The day for the feast is fixed at a distance sometimes of twelve months; and to such an extent is it carried, that it is necessary to add to

the usual quantity of seed put into the ground for the season, so as to meet the enormous additional consumption, and leave enough for the season, and to spare for the feast. At these feasts they practice heathen rites, and, in particular, exhibit the bones of their dead relatives, and cut themselves, and howl.

“ There is one chief or great day of the feast, but it extends over many days ; and the consumption of provisions is not limited to the matchless efforts of their insatiable appetites, but they carry away, in burdens, sufficient to serve them for the better part of the year. A small tribe, of less than one hundred natives, had, much about the time of their embracing Christianity, but prior to it, given one of these national entertainments to a friendly tribe, who, for some time later, stood aloof from the missionaries, and it was a point of etiquette with them, most tenaciously insisted on, that a return should be made to their new converted brethren. To refuse it might have given rise to a war : to accept it, in its origin as in many of its ceremonies and practices decidedly heathen, would have been a compromise of their new Christian profession. But their aboriginal friends issued their invitations, fixed the day and season of the year, planted their extra potatoes and kumeras, and fruits, fattened the victim porkers ; and all this they did ostentatiously on the Sabbath day, as on other days, twitting the neophyte Christians sily, as to all the good things eating just as sweetly, notwithstanding the Sunday labour, as if all were done on the week days.

“ The Christian natives were puzzled : they, however, intimated to their friends that they could not and would not attend. This was disbelieved and laughed at. They became more puzzled,—applied to the missionary for advice, who gave his decided opinion, that they could not attend the feast consistently. Still their native friends insisted. The Christians, on the day of the feast, implored the missionary to accompany them, to explain himself his reasons, and support his previous opinion and advice. He went with them.

“ A friendly but very earnest debate, in full assembly, took place. The Christian natives opened by plainly and kindly repeating the reasons previously assigned for not accepting the feast, but which had been disregarded, and not held sufficient ; and they appealed to the missionary if they were not guided by his opinion : the natives also turned to him, questioning. He avowed his opinion, defended it, and put an explicit question to them, to which he begged a candid answer, viz. Whether it was not their firm intention, if the new Christians gave in and joined the feast, to ridicule them afterwards, as inconsistent and untrue to their profession ? The natives, with amusing candour, confessed that it was their purpose so to do, and that it was inconsistent ; when, in most perfect good humour, and with friendship unbroken, the Christians retired in a body, leaving the enjoyment of the feast to their friendly neighbours and relations, who had unnecessarily prepared it. Several of those natives have since then united themselves to

their Christian brethren ; in particular, two of the young chiefs, who were masters of the native revels on that occasion."

There is another anecdote from the same source, and illustrative of the same principle.

" A younger son of a chief gave great offence to an elder brother, by becoming a convert to Christianity. He took an opportunity, at one of the meetings where the national rites are practised, of reproaching the young Christian, and then performed the usual native rites of commemoration with great solemnity. After he had finished, his younger brother proceeded, with much gravity, to perform what he termed his commemoration of the dead. He threw into the fire, first one bit of wood, which he called the rite of cutting their persons in their sorrow for the dead ; another bit as the rite of digging up rotting bones ; a third as something else, and so on till he had enumerated the greater number of their ceremonies ; and then raised his voice of lamentation, shouting over their worth, which he said was departed from their land for ever. It was witnessed at first with indignation, but at last with great amusement and laughter, by his kindred."

We observe a ceremony and result precisely similar, recorded by the Church missionaries, of date 27th May, 1835, occurring in a different part of the country.

“ The natives belonging to Waimate are now assembled, for the purpose of holding their annual feast, made on the occasion of the removal of the bones of the dead. On these occasions, it has been the custom to bring together a large quantity of kumera and pigs, for the entertainment of a neighbouring tribe, which comes by special invitation. The bones of the relatives of the party giving the feast, who have died during the five or six years preceding, are produced, and great lamentation made over them. After this, it has been the custom for the chiefs to speak in council, when their object has generally been to excite one another to war, and especially to seek satisfaction for those who have fallen in battle. The guests at this time are the natives of Hokianga; and if the present state of things had continued, the compliment would have been returned by that tribe next year, or the year following.

“ But the natives now begin to see the folly of these things; and while the chiefs who have embraced Christianity have silently given up the custom, it has now become a state question among those who are not under the influence of Christian principles. Persons of this character are weary of the practice, because it is attended with much trouble and expense; and they are glad to avail themselves of our assistance to get them out of the difficulty. Rewa, the principal man on this occasion, has been to us to propose our interference, and to request we will speak to the effect that this feast is to be the



last, and that no return is to be made for it by the people of Hokianga.

“ This morning we went to see the parties, who are keeping their entertainment about a quarter of a mile from the settlement. The food consists of two thousand bushel baskets of kumera, and fifty or sixty pigs, which are cooked. Our business was concluded without any trouble ; for form’s sake, three small flags were hoisted at the extremities, and in the centre of the heap of food, which was three hundred yards in length, appended to which were placards, desiring the natives of Hokianga not to make any return for this entertainment, and informing them that from the present time the removal of bones is to cease. No bones have been exhibited to public view, but the separate families are about to collect their own respectively, and to commit them to their final depository.”

5. The following specimens of the correspondence of the natives, were written as a remonstrance, under an impression that the station of Kerikeri was about to be deprived of English teachers, and for the help of missionaries.

1. *From Rewarewa.*

“ SIR, Mr. Kemp,—You will not be permitted by me to go. For it was Honghi who caused you all to be made known to me. Hokianga is a favoured place ; for there are white men there, to teach the people of that part of the land. My heart is not good to

the instructions afforded by a native man. A white man is preferable, and my heart is good to that ; but as to this, I will contend altogether for a white man at Wangaroa. Many are my villages, and there are no teachers. There is one for Tauranga, and there is one for Kaipara ; and do not let your love be turned hitherwards to us, so far as one missionary. My land is good ; it is covered ; and therefore I am contentious for you to come. It is very well for you to visit us very frequently ; and as for our villages, well, let them remain as they are for us. This is all my speech.

“ By REWAREWA.”

## 2. *From Tupe and Oka.*

“ SIR, MR. KEMP,—Come here, and look at us. I do truly pray you come. If you do not come, how shall we understand here those tidings that are straight ? How, if we are left alone ? Is it possible that we should be left alone ? Sir, Mr. Kemp, come here to us ; this is all ; we have not many words to say to our father. Sir, Mr. Kemp, you were contentious with us, and therefore we took no strange white people [meaning sailors, &c.] to live with us.

“ By TUPE and OKA is this speech.”

## 3. *From Honghi.*

“ MR. KEMP,—This is my saying to you. I am sick for you to be a father to me. Alas ! I am very sick for a white man to preach to me. I do not altogether understand the native men, when they

are giving me instruction. I am very good for you, sir, Mr. Kemp, to be a father to me, and Rewarewa, and to Tupe. This is all my speech.

“ By HONGHI (old Honghi's son, W. Y.) ”

4. *From TUAURU.*

“ SIR, Mr. Kemp,—This is my saying to you : do you come here as a father to us. Nothing good will stick by us here, because there is nobody to take care of us. Come here, and be a father to us, and be a teacher to us. What shall we do that is good, if we are without one to take care of us? Come thou here and watch over us. This is my saying to you. Come here.

“ By me, TUAURU.”

*Note by the Rev. W. Yate.*—“ In these letters the most affectionate expressions are made use of, of which the New Zealand language is capable. I have given them as literally as I could.”

5. *From the Chief Heke.*

“ MR. WILLIAMS the aged,—Let a missionary be appointed by thee for Kaipara, as [your] brother is for Waikato, and war will not approach Kaipara or Waingari. Place a mediator at Kaipara, an European, and the war of Mangakahia, of Hokianga, and of Waingari, will not proceed : if there be none for that place, the war of Nghaputi against Waikato will not cease. Let your thoughts of eternal life expand. If you are anxious that we should attend to the

commands of God, do you act according to the measure of your talents. Be faithful to the words, and make Kaipara and Kaihu sacred with a missionary, that the Gospel of Jesus Christ may be there proclaimed. Who shall be [the missionary]? Shall Mr. Kemp, or Mr. Baker, or Mr. Hamlin. Let [your] thoughts go forth. I should be pleased with a missionary for my elder brother and my father, and for Toretonua, and for Parou, and for Terararu, and for Mate, and for Kahakaha, and for the chiefs on the opposite coasts at Kaipara. This is all I have to say to you.

(Signed) "By HEKE."

*6. Continuation of the Correspondence of the New Zealand Church Missionaries with their Officers.*

In the proceedings of the Church Missionary Society for 1834-5, the missionary at Waimate thus writes of the farming establishment at that station.

"Our time will be a good deal occupied this summer in erecting a water-mill. The expense to the Society will scarcely be felt, as the greater part will be effected by native labour; and it will, eventually, be a saving to the Society, as well as a great comfort to the natives, who will be able to get their Indian corn ground as food for their poor children, who, for want of proper food from the time when they are weaned, till they are two or three years old, are very great sufferers. I believe that two thirds of the children in New Zealand, die for want of proper nourishment, after being weaned. Man-

a poor mother have I visited, who has actually brought herself to a premature grave by suckling; and when we have told them that they should wean their children, they reply, 'We have no food for our poor child, shall it die?' By the erection of a mill, the poorest family about us, will be able to procure nourishing food for their children. We gladly, therefore, undertake this work, believing that it will be of great importance to them."

In some instances, the missionaries have found that the benefit of their labours has been carried far beyond what they expected. As two of them were travelling to a new and distant part of the island, they rested on the Lord's day, and collected an assembly of the natives to hear from them the glad tidings of the gospel. One of them thus reports:—

"We commenced as usual singing a hymn; but what was our surprise, when we heard our whole congregation join and correctly sing with us; and in the prayers also, the responses were given by all, as the voice of one man. We had never heard the like, and could scarcely believe our ears. I addressed them, and found them very attentive; many inquiries were made for books and slates; slates we had none, but concluded to give one of our new books to Tama. We retired to rest about eleven, tired, but highly gratified by the day's proceedings, and thankful to the Lord. We found here three boys from the mission, who had lived in our families for some time, and had acted as teachers."

In July, 1835, Mr. Colenso writes:—

“I have been employed in cleaning and setting up the press, making and getting tools to rights, laying type in cases, composing and working off two thousand copies of the Epistles to the Ephesians and Philippians, and folding and sewing the same; composing and working off six hundred tables for schools, repairing native and other books, and numerous little things for the station, as cutting out boards and mounting lessons, writing, glazing, &c.”

“January 5th, 1836.—During the last six months I have been engaged in composing and printing one thousand copies of St. Luke’s Gospel, and a 12mo book of sixty-seven pages; since which I have bound in leather and cloth, upwards of four hundred of these gospels. I have also printed seventy-five circular letters in English, and seventy in the native language, for the British resident.”

Concerning the copies of St. Luke’s Gospel, and other matters, Mr. Colenso adds,—

“Struck off one thousand copies, have bound upwards of four hundred, and am going on with the remainder. I cannot bind them fast enough for the natives; they are very impatient to obtain them. I have also printed six hundred copies of the addition, multiplication, and shillings and pence tables, for the natives.”

24th March, 1835, Mr. Clarke writes:—

“The translation of the Pilgrim’s Progress is in

an advanced state, and will be completed in a few months. We observe that the Religious Tract Society has contributed towards printing that work in one of the Asiatic languages. It therefore occurs to us, to support an application to them in aid of this work in the New Zealand language. Our press was put up about a month after its arrival, and two hundred copies of the Epistles to the Ephesians and Philippians were struck off, in the form of Tracts."

In June, 1835, the missionaries at Kaitaia write :

"We have each in turn, on the Lord's day, visited the natives in the villages, and held divine service at the station. Our chapel continues to be crowded on Sundays, many of the people coming the distance of six miles. The natives of the villages also gladly receive us; many of them assemble, and anxiously await our arrival.

"The school for men and boys has been regularly attended to, the average attendance from the native villages and the settlement being forty. The girls' school has been conducted by Mrs. Matthews and Mrs. Puckey, the average attendance twenty.

"The week-day employment of our working natives has consisted in clearing and fencing land; also in sawing timber, and carpentry. The native carpenters with our assistance, have built a carpenter's shop and a store. Six weeks of our time, with that of our natives, was spent in cutting a new road from Kaitaia to Waimate. The distance

through the forest thirty-four miles, which, with ten miles of open country at either end, will make the whole length fifty-four miles.

“During the former part of the last six months, my time was occupied in attending to my natives, while fencing in a piece of ground in front of our settlement. The latter part I was engaged in attending to the breaking of land, and planting corn and potatoes for native food. I have attended, as usual, to the school for native men and boys, the average attendance being forty. Mrs. Matthews, in conjunction with Mrs. Puckey, has attended to the girls' school; the average attendance being twenty.

Mr. Matthews adds, describing the necessity of attending to secular matters in their present circumstances,—

“I should gladly spend my whole time in teaching both adults and infants, if circumstances would allow, but having to attend to all requisite buildings, doing the greater part myself,—the natives at present not being forward in their knowledge of carpentry,—and having also to attend particularly to the sawing part, with all other kinds of work, such as fencing, breaking up land, &c., in addition to the spiritual concerns of the settlement, I find little or no time for itinerating among the native villages, and establishing schools. There is no way of getting rid of these secular affairs, but by an immense expense to the Society. We shall not get through our drudgery work at the northward under four or



five years; notwithstanding, I hope that much good will be done, even in the way of schools during this period. I only wish to intimate, that however agreeable it might be to me to spend my whole time in establishing schools, it is for the present utterly impracticable. Our schools at Kaitaia are on the circulating system, which answers surprisingly well. The natives, young and old, admire it much; they take delight in propounding questions to each other.

“We are living in peace with all the natives, and they are living in peace with one another. Not one life has been lost among the Rarawa by fighting since we lived here. Our natives are this day busily employed in the erection of a large rush chapel, our present chapel being crowded during service, and numbers standing outside. It is a most pleasing sight to see different tribes pouring into the settlement on the Saturday evening, to be ready on the Lord's day, from the distance of four, six, and eight miles, and this constantly: this shows that the word of the Lord is precious to them. When we first came among them, it was far different; no one would seek us out; but we rode sixteen, and sometimes twenty, miles, to preach to a few people.”

On the 20th of February, 1835, Mr. Clark writes: —“The good work is, I trust, going steadily on among the natives; there is general seriousness and attention to instruction wherever we visit. The Christian natives remain steadfast in their profession

amidst the taunts of some of their countrymen; schools are on the increase, and there is a general cry for instruction among the natives. The different tribes seem to be dropping their feuds and jealousies, and some of them are turning their attention to the arts of civilization. So much security of property was never before felt by the natives. A few years ago, at some seasons of the year, there seemed to be nothing but plunder from one part of the island to another; now all enjoy the fruits of their labour, and are living in comparative affluence, carrying their overplus produce to market, and procuring many of the comforts of life for themselves and families."

On the 24th of January, 1835, Mr. Davis writes : — "The land is not prepared without much labour and toil; but I am happy to say that we have not hitherto found any difficulty in procuring labourers. Our agricultural establishment is already a great blessing to the country, from the labour which it finds for the natives. For several weeks we have had a considerable number of old and young people of both sexes employed in picking fern root, and burning it off. The principal part of these labourers has consisted of young women, whose object in working is to procure themselves clothing; in short, we now pay but few hardware articles for labours of this kind. The principal cry of the natives is for books, slates, and clothing. At present, I am sorry to find we have but little print in the store, and I believe

of other articles of clothing. We are getting rather short, chiefly occasioned by the number of garments which have been given as payments to the natives working at the mill-dam, and those employed as out-door labourers on the farm. At present, we have one hundred and twenty-four natives of both sexes at work, beating up earth to finish our dam, which object I hope they will effect in about eight or ten days more. We have employed them for a fortnight, and they are each to have a book or a garment for their fortnight's work."

"Our readers," says the *Church Missionary Record* of 1836, "will observe that, in the commencement of new stations in New Zealand, notwithstanding the invitations made by many chiefs for missionaries to come and dwell among them, there are yet remaining not a few of the natives, and of the men in power, whose hearts appear to be filled with the spirit of the evil one, men full of *murder, deceit, malignity*. With these our missionaries have to contend, mouth to mouth, and very harassing is this warfare."

Writing from Matamata, January 9th, 1836, Mr. J. Morgan expresses some remarks, calculated to give a right direction to the thoughts of friends in England, in reference to the country of New Zealand.

"I am afraid that the great majority of our friends in Europe hold very erroneous ideas of the

extent of good done, by the blessing of God, in this land. The accounts received from the northward stations, of the work of grace going on in that district, are taken for the island at large; whereas it is, comparatively speaking, a very small speck on the map of New Zealand. The district extends from the Bay of Islands to Hokianga, the Wesleyan station, on the western coast, distant about forty miles, and again from the Bay of Islands, northward, to our settlement at Kaitia, distant about sixty miles.

“In this, the southern part of the island, we are surrounded by a darkness which may be felt, the *habitations of cruelty*; and the strongholds of native superstition, ignorance, and vice, are on every side, while farther south there are many thousands who have never heard the saving name of Jesus.”

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## SECTION V.

## VIEWS OF THE NATIVES AS TO THE SETTLEMENT OF AN ENGLISH COLONY IN NEW ZEALAND, &amp;c.

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1. Letter of Rev. William White, Wesleyan Missionary; Opinions and Feelings of Natives, as to a Colony being formed in their Country; anxiety for Settlers among them; Applications by Chiefs along two hundred miles of coast for numerous Settlers; Opinion of Mr. White that the same views are entertained by the whole Islanders; Evidence of this in Correspondence of Persons in New Zealand for a series of years.

- PERSONAL SAFETY OF COLONISTS.** 2. Mr. Oakes's Letter; Improved State of the Inhabitants on the Banks of the Hokianga; Personal Safety of Settlers; Forms of selling Land; and fidelity of Natives to their Engagements.—
3. Opinions of two Chiefs as to Colonizing their Country.—
  4. Extract from Mr. Busby's Work; Resolutions of the Church Missionaries, as to forming a Colony in Van Diemen's Land, as a Refuge for New Zealanders from the Evils of their own Country.—
  5. Extract from the Work of Augustus Earle, 1832; Testimonies of different Authors as to Colonizing New Zealand; Captain Cook, 1773; Mr. Savage, 1807; Mr. Nicholas, 1817; Major Cruise, 1824; Mr. Augustus Earle, 1832; Lieutenant Breton, 1834.—
  6. Specimen of the Language.

THE manner in which the New Zealanders would regard the settlement of a colony amongst them,

forms a subject of leading consideration with settlers. All serious anxiety on the subject we hold as removed, by their conduct towards the missionaries during the last twenty years, and by their willing and cordial intercourse with European settlers, and the other persons engaged in shipping and mercantile speculations. In point of fact, New Zealand is already colonized by British subjects. They are settled in detached groups, almost on every favourable locality of both islands; and they continue to reside there, not only in safety, but in unmerited impunity, whilst insulting the natives by all manner of outrage, atrocity, and oppression. And that, although completely at their mercy, because without any power, in case of need, to protect them from the punishment they merit, and the vengeance they recklessly provoke. The safety of settlers from actual danger, therefore, is already completely ascertained.

Still we have introduced into the body of information contained in this volume, occasional notices bearing on this point. For instance, Mr. Yate, in answer to the query, "Do you imagine that they are not averse to a fair system of civilized government?" replies, "I think, from all I know of them, they are desirous of it. They are continually applying to us to give them rules and regulations, by which they should conduct themselves in their intercourse with Europeans, and with each other." To the same state of feeling, as existing along the whole extent of the east coast of New Zealand, and the country with which they are acquainted, the oth-

Church missionaries, in their correspondence and communications, bear the most unqualified testimony. And we shall now proceed to quote the sentiments, on the same subject, of the Rev. Mr. White, of the Wesleyan mission, as to the views of the natives along the west coast, with whom, for so many years, he has been connected, on terms of perfect confidence and friendliness.

He replies, in the letter from which we have already quoted, to the query, "Have you any reason to believe that a settlement from England would be well received or opposed by the natives?" in these terms: "Taking it for granted, that I clearly understand the project of such a settlement, and the principles by which it would be governed, or to speak more clearly, such a settlement as I should conceive would be most in accordance with the honourable, great, and Christian nation, whence the project emanates, I should say, that such a settlement, most certainly, would not be opposed by the natives; but on the contrary, I have the most substantial reasons to believe, that such a settlement would be hailed by the natives generally, if not universally, as the greatest boon which the British people could confer upon them.

"The following facts form the ground of my opinion on this interesting subject. 1st. I am not aware of the existence of one tribe in New Zealand, who does not wish for the residence of Europeans amongst them. 2nd. All the tribes with whom I am acquainted, are not only anxious for the residence of

white men amongst them, but will generally expend much time, and be at great pains, to secure them to reside with them; even men of the lowest grade, rather than be without them. 3rd. I have been personally and repeatedly applied to by all the principal chiefs on the western coast from  $35^{\circ}$  to  $38^{\circ} 30'$  south latitude, to use my influence, if possible, to secure respectable Europeans to reside amongst them; and in some cases, the applications have been so frequently and urgently repeated, that I have been ashamed to meet parties who have made the applications. And I have frequently been reproached, 'because,' said they, 'you have got white people for other tribes, and why can you not do so for us?'

"The preceding statements, however, do not, I conceive, meet the present case, inasmuch as the numerous chiefs, in their various and urgent applications for Europeans to reside amongst them, never, I believe, embraced in their views on the subject, such a settlement as that which the New Zealand Association now proposes to establish. Nevertheless, I have conversed freely with some of the most influential chiefs on the western coast, on the subject of a British colony; and have stated that should such an event ever take place, that New Zealand customs and usages would most certainly fall into disuse; and that British law would as certainly be established on the island; and to the best of my recollection, I never heard the slightest whisper of disapprobation. But on the contrary, and especially at Kaipara, by far the most important district on the western coast



of New Zealand, and certainly the very best harbour yet discovered, the chiefs proposed, a short time before I left New Zealand, that I should, if possible, on my arrival in England, induce at least a hundred families to go out and settle with them in a body. 'Then,' said they, 'we shall have a *pah*—place of refuge—and quietly pursue our several avocations, without the various interruptions which occur in the present state of things;' plainly intimating that should such a colony be established, wars and rumours of wars would cease.

"This is also my opinion; not of one day's growth, or suggested by the occurrences of yesterday, but imbibed and matured by observation and experience through a course of many years. Let it, however, be distinctly understood, that my observations not only refer to particular tribes and districts, but to the whole island, on which I lived, with some interruptions, from May, 1823, to January, 1837. And I further observe, that it has long been my most ardent wish, in behalf of the natives of New Zealand, that such a colony as is now contemplated should be formed; and that a perfect establishment, that is, the British nation in miniature, governed by equitable laws; influenced by truly Christian principles; and prompted by evangelical and philanthropic motives. Provided always, that the British government distinctly recognize and guarantee to the aboriginal inhabitants of New Zealand, their rights and independence as a nation. Such an establishment, I hesitate not to say, is not only what the present cir-

circumstances and condition of New Zealand requires, but what is most ardently and universally desired by the natives themselves.

“And did the case require it, and were I not pressed for time, I could furnish a volume of evidence in support of the foregoing statements and remarks, so extensive and of such a character, as I think would fairly render indisputable the ground I have taken in answering this important query.

“The evidence I refer to is contained in, and scattered up and down, over an extensive and copious correspondence, by letters with the native chiefs, and also a number of long letters addressed to the Wesleyan Missionary Committee, 77, Hatton Garden, London, by Christian native chiefs, local preachers, and class leaders, expressive of the wants and wishes of the great mass of the population on the western coast of New Zealand, from latitude  $35^{\circ} 32'$  to  $38^{\circ} 30'$  south; and also from various Europeans resident in New Zealand.

“But there is another view of the subject to be taken, and that view exclusively concerns those who contemplate the transplantation of themselves and families to the shores of New Zealand. I mean their personal safety. This I think is satisfactorily answered by the fact, that since the first residents took up their abode in New Zealand in 1814, up to the period I left the island to return to this country, not one single instance which I can recollect, or have heard of, has occurred, of any European or any other foreign settler having lost his life. Instances

of plunder have occurred, in which a loss of property has been sustained; but in most cases, when this has taken place, the persons who have sustained loss of property have been in fault. This, however, has not invariably been the case, as some cases of oppression have occurred on the part of the natives of a very aggravated character. Such cases have been rare, nor are they likely to occur again, even should no British colony be established on the island.

“There is another question which has lately been put to me, and as it has a bearing on this point, it may not be amiss to meet it here. When replying to the question of personal safety, by referring to the fact of so many missionaries and their families living for so many years on the island in perfect safety, it has once and only once been asked, ‘But is it not to be attributed to the superstitious respect which the ignorant New Zealanders pay to the persons of those who sustain the priest’s office?’ In reply to this, I hesitate not to say, No, it is not. *And if missionaries are more secure in New Zealand than other persons, it is to be attributed exclusively to the character which they have established in the understandings and consciences of the New Zealanders, for disinterestedness of motive and benevolence of heart in their general intercourse with them for many years. If this be considered a fair representation of the fact, the inference is unavoidable, that if settlers and colonists take care to be governed and influenced by truly Christian prin-*

iples and motives, they will secure to themselves the same respect, confidence, and safety."

Next we quote the letter of Mr. Oakes, to which we have referred, as the evidence of an impartial and practical person. It has already been stated, that he explored the Hokianga district, and made the acquaintance of the natives before making up his mind to fix himself there. He thus writes,—we quote from the *Colonist*, of 4th of February, 1834.

"My friend Moetera, who is the chief proprietor of this desirable property, escorted me to his residence, about seven miles nearer the coast. He is really a fine fellow, and very friendly to Europeans. He was cheerful and very entertaining. His shrewdness and fluency of speech surprised me. The language is particularly pleasing to the ear, and their gestures so expressive, as almost to convey, even to a stranger, the meaning of their words. It, therefore, cannot be difficult to acquire a knowledge of their tongue. All the chiefs I have seen were most desirous that I should reside near them; indeed they value themselves much upon the number of King William's subjects who live under their individual protection.

"Having been many miles up the various rivers which run into the Hokianga, in search of land, I have scraped an acquaintance with most of the settlers, and I have, in every instance, found them exceedingly kind, and hospitable, and industrious; I have seen many fine valleys, partly cultivated

and have been invited by the natives, wherever I have been, to settle near them, assuring me of assistance and support.

“On one of my excursions, I met Mr. White, the Wesleyan missionary. I had two or three days previously the pleasure of making his acquaintance; he invited me to accompany him up the Mangamuka river, another branch of the Hokianga. He proceeded fifteen miles up the river (Mangamuka), which is as far as it is navigable; from about half way, the river narrows gradually to about a hundred feet in width. Here the beautiful pines and other evergreens on each side meet at a considerable height in the centre, and form a complete shelter from the heat of the sun. The village of Mangamuka is about three miles above the navigable part of the river, which we walked. This valley exhibits by far the finest cultivation I have seen. It is cleared in patches from the thickest forest imaginable, which extends for miles on both sides. Here Mr. White is erecting a chapel; some few of the natives have been baptized, and a great proportion of them are much inclined to Christianity. After tea, a very respectable congregation assembled, with prayer books and bibles, and hymns were sung, I believe a translation of Watts; in fact, all their books were in the New Zealand language, but printed in the English character. Most of the natives present could read and write well.

“The service was concluded by a short exhortation; some of the chiefs remained in cheerful con-

versation with Mr. White till it was time to retire to rest. It would be absurd were I, from the little experience and information I have been able to acquire, to say that the missionaries have generally benefited the savage inhabitants of this country, for benighted and savage they will continue until they can be dissuaded from their barbarous propensity for war; but I have no hesitation in declaring, as my opinion, that, were all the missionaries like Mr. White, who is beloved and respected by natives and Europeans, there could be no doubt of the successful result of their labours; and I must say, to the infinite credit of this benevolent man and zealous Christian, that the natives of Mangamuka are far more industrious, cleanly, and obliging, than any other tribe I have seen:—and many of them, influenced by his persuasion, have become excellent sawyers. The cultivation of their land, in particular, affords an example worthy of imitation to the more experienced farmer of a civilized country. Mr. White's colleague is likewise a very deserving and respectable young man; I am sorry I forget his name. They are both married, and their amiable wives are indefatigable in their exertions to instruct the native females in religious duties and useful knowledge.

“I am so satisfied of the personal safety of a residence with them, that I should not hesitate, if I understood the language, to travel throughout the country alone. They are sensible of their own helplessness and incapacity of the arts, and feel that, without our assistance, they would be deprived of

many comforts and luxuries, to which they have now become habituated; but treat them fairly, and observe a becoming dignity towards them, never yielding a point when you are in the right, and you may command a host of them.

“In replying to the question frequently demanded of me, by what tenure landed estates are held, I must first remark, that, as no intelligence can possibly impart to the natives of this country more unaffected delight than the arrival of a settler, they betray, in a proportionate degree, disappointment even at the temporary absence of their foreign visitors, and, under apprehension they may have given displeasure or disappointment, they evince the greatest anxiety to afford reparation or remedy. I have not heard of any instance of their distressing purchasers of land, but it is necessary to use certain precautions, which have now become the established mode of proceeding on these occasions. The missionaries (I only speak of the disposition to oblige of those I have seen, but I believe I may say generally) render every assistance. Having made your selection of land, this important and gratifying event is, by their aid, made known to those who have any claim to the land in question. There are six claimants, not disputed, but of equal pretensions, to the land I have chosen. As the death of a chief in battle on the spot gives a claim to his relatives, there are sometimes many to divide the price of the estates. At this general meeting, called by them a committee, which is attended by as many natives

and Europeans as possible, the price of the land is fixed, and the bargain made; where the boundaries are not natural, which is an object of some importance, spurs of a considerable height, which are tabooed, denote the extremities.

“In illustration of the above, and to prove more satisfactorily that when purchases of land are made in the present regular and prescribed form, the title is not disputed, I shall mention the two following facts:—A very valuable property and premises in New Zealand, thus purchased, was sold by public auction at Sydney; when the new proprietor took possession of it, without the least interruption from the chief to whom it formerly belonged, and has resided there ever since unmolested. Another very desirable tract of land in situation and quality of soil, called Herd's Point, was purchased for the New Zealand Company, and though there has been no occupant for a considerable length of time, and many lucrative offers made, they have proved unavailing, and it still remains in a state of nature reserved for the Company.”

We observe a very concise but very explicit, declaration by Honghi and his friend Wykato, of their wishes and views of colonization in New Zealand, when they visited England in 1820. It is their own statement, as written down by Mr. Kendal, from their dictation:—

“They wish to see King George, the multitude of his people, what they are doing, and the goodness



of the land. Their desire is, to stay in England one month, and then to return; they wish for at least one hundred people to go with them. They are in want of a party to dig the ground in search of iron, an additional number of blacksmiths, an additional number of carpenters, and an additional number of preachers, who will try to speak in the New Zealand tongue, in order that they may understand them; they wish also twenty soldiers, to protect their own countrymen the settlers, and three officers to keep the soldiers in order. The settlers are to take cattle over with them. There is plenty of spare land at New Zealand, which will be readily granted to the settlers. These are the words of Honghi and Wycato."

It is remarkable that these shrewd men should clearly see and admit the necessity of having "soldiers to protect their countrymen the settlers," and "officers to keep the soldiers in order." There will no doubt be a difference of opinion as to the sufficiency of "twenty" of the former, and "three" of the latter, for the duties of protecting the colony and keeping order; but there must be such a number as will be sufficient for that purpose. And accordingly, it will not have escaped notice, that, in the proposed plan of the colony, it is contemplated "to provide for the defence and good order of the settlements by means of a militia, a colonial force of regulars, and a colonial marine."

The next authority from which we shall quote is

that of Mr. Busby. He prefaces his remarks with an explanation as to the position in which the missionaries find themselves placed, from being unsupported by any established authority or fixed laws; and the necessity forced on them, of attempting to remedy that evil. He also refers to a series of resolutions, passed by the body of Church missionaries, and transmitted by them to the Rev. Mr. Marsden, which seem to establish the fact, that many New Zealanders, despairing of peace in their own island, and the establishment of laws and government, were prepared to abandon their country, and to form a colony in Van Diemen's Land, where those blessings would be secured by them; and accordingly, the resolutions of the Church missionaries admit the necessity, and maintain the expediency of such a colony being formed. Surely it were better that the New Zealanders were not driven from their native country by the outcasts of England; but that the blessings they so anxiously desire should be conferred on them in some other way than by their becoming exiles.

Mr. Busby states,—

“It is, I believe, generally known, that the Church Missionary Society, and the Wesleyan Missionary Society, have, for a considerable number of years, had settlements on the northern island of New Zealand. A very considerable intercourse has accordingly taken place between the missionaries, some of whom are very enlightened men, and the natives. The Church missionary stations are at the Bay of

Islands, and at Kidee-kidee, about sixteen miles distant from that place, at which stations about a dozen missionaries, with their families, reside; and they have established schools for the instruction of the natives. The zeal of the latter in imitating the manners and customs of Europeans, has induced many, even old men, to submit to the drudgery of learning to read and write; and, in the year 1828, about one hundred persons, children and adults, attended the school at the Bay of Islands alone. The influence which the immediate benefits conferred by the missionaries upon the natives, and their disinterested conduct, have procured, has been continually on the increase. But the missionaries complain, that their labours are, in a great degree, counteracted by the licentious conduct of the crews of vessels which visit the Bay of Islands. And as power and authority, in every shape, command the highest respect of these people, and the missionaries, besides making no pretensions to authority, are often lessened in the eyes of the natives, by the contempt with which they are spoken of by the seamen, their influence has little power over the conduct of the majority of New Zealanders, unless when strengthened by more interested motives. The conduct of the missionaries, however, in such parts of the islands as they have visited, joined to the opinions which have been spread of the power and wealth of the English, by those chiefs who have visited Sydney, from almost every part of the coast, have produced a respect for the character of the English, and a dread of their power, that are not

less universal than their desire to cultivate the trade from which they can derive such advantages.

“ At the end of this paper there is a *Minute* of the Committee of Missionaries of the Church Missionary Society, which was sent to the Rev. Mr. Marsden, of New South Wales, in 1827, and which I have been allowed to transcribe. This document, while it throws light on the general character of the New Zealanders, proves that all the chiefs were not so devoted to warfare as to prefer it to all other pursuits; and that some of them were even willing to purchase a peaceful life, by quitting their native country.”

The *Minute* referred to in the preceding statement is in these terms :—

“ Mr. Williams calls the attention of the committee to a subject left by Mr. Marsden for their consideration, viz., the formation of a settlement in New South Wales, for New Zealanders, in consequence of the application made by various chiefs, who are anxious to avoid many of those evils which they cannot avoid in their own country.

“ The following questions were proposed :—

“ I. Does the present state of the New Zealanders render it desirable that any such settlement should be formed ?

“ It is thought desirable, unanimously.

“ 1. Because those natives who wish to abstain from war, are unable, in consequence of the threat-

with which their friends intimidate them, in case of their refusal.

" 2. Because those who wish to adopt habits of civilization cannot, inasmuch as property is never safe.

" 3. Because there are many peaceful chiefs, with their tribes, who are now in continual fear from their more powerful neighbours, the Nghapui; to which may be added, that there are some tribes in the bay which have been broken up by them, and are now living in the same uncertain state.

" 4. Because frequent applications are made by various chiefs, requesting to have a settlement formed for them in a distant land, where the advantages mentioned can be secured to them.

" II. Mr. Marsden having suggested that a settlement for this purpose may be formed in the neighbourhood of Paramatta, the opinion of the committee is asked relative to this situation.

" It is unanimously disapproved.

" 1. Because the New Zealanders, like the aborigines of New Holland, being so near the Europeans, could be kept under no restraint by the missionaries, but would be continually liable to stray.

" 2. Because the New Zealanders would be established in all kinds of wickedness by their intercourse with prisoners, which would very much preclude the hope of rendering them a benefit, either temporal or spiritual."

It was then resolved, that this utopian colony

should be at a distance of one hundred miles from Paramatta, which means, that it should be placed at that distance from the English convicts.

“We spoke frequently,” says Mr. Augustus Earle, “to our friend George, as well as to several others of their powerful chieftains, respecting the erection of a small fort, with a British garrison, and of permanently hoisting the English flag. They always expressed the utmost delight at the idea; and from all I have seen of them I feel convinced it would prove a most politic measure. George (who had visited Port Jackson) said, ‘This country is finer than Port Jackson; yet the English go and settle there. Our people are much better than the black natives of New South Wales; and yet you English live among them in preference to us.’”

Thus the most powerful chieftain of New Zealand considers it a personal insult that we settle among the Australian negroes rather than amongst them. They are offended that we do not colonize their country; and with good reason, for they see the substantial benefits that would accrue to them from the establishment of our laws and the rest of our civilization, and that it is no longer a question whether Englishmen shall come into their country, but whether they shall do so under the sanction and control of a proper authority, acting with strict impartiality between both parties, or whether they shall come with gunpowder, brandy, and debauchery, to corrupt their wives and daughters, plunder their

potato grounds, and set all the neighbouring tribes at variance; whilst the unhappy natives, if impelled by the irregular impulses of their nature to seek for justice in the form of revenge, are held up to the execration of mankind as murderers, and as proper objects of cruel retaliation.

It needs no evidence to convince us, that where a thousand English sailors can be ashore, among such a people as we have described, without laws, government, or police, or the force of an English public opinion to control them, scenes of disorder and licentiousness will occur, that may be expected, sooner or later, to end in sanguinary affrays between them and the natives. The missionaries appear to have brought down upon them the hostility of the lawless settlers by their very proper discountenance of such proceedings. Lieut. Breton has vented an indignation honourable to his feelings, in powerful language. After alluding to the sailors, and to the runaway convicts who flock thither in great numbers, as well as men who have deserted from vessels, and are little, if at all, better than the convicts, he says, "It may easily be conceived how much immorality must be imbibed from a set of convicted felons, who are far greater savages than the islanders themselves, although the latter are pagans and cannibals." He then goes on to relate acts of loathsome barbarity perpetrated on females in his own presence. We think it justice to the American character to add, that a captain in that service, having witnessed one of the acts of cruelty, very properly took the law

into his own hands, and inflicted upon our countryman a sound flogging.

The British agent lately appointed to reside at the Bay of Islands has no kind of authority, no physical means of enforcing his opinion, whatever it may be. The inefficiency of that office may be seen, without any evidence being adduced, by estimating the probable power of mere official advice upon the population of a sea-port town in England. Many vessels abstain from touching at New Zealand, even when desirous of so doing, from fear of being involved in some scandalous affair. "Nothing," say all the authorities, "is wanting to make New Zealand one of the greatest countries in the world but a good government."

Another argument in favour of the colonization of New Zealand, arises from the want of a sufficient native population for so extensive and fertile a country. There is abundance and to spare of vast unoccupied territory, without encroaching on what is required by the native population,—a surplus which they are most desirous to sell.

The number of the inhabitants is very small, quite insignificant in proportion to the immense fertile territory they possess. This may arise in some degree from their want of animals, whether wild or domesticated. Before the arrival of Europeans among them, they had no species of animal, except small, harmless, and most beautiful lizards, which they regard with superstitious horror. The re-



and the dog, which some consider indigenous, the natives themselves affirm to have been introduced within the memory of man. It is in this way that Captain Cook accounted for the undoubted prevalence of cannibalism among them. He supposed that it was a dreadful manifestation of one of the physical instincts of man,—that it proceeded from a natural and irresistible desire to taste animal food: It may be so; but, if our limits permitted, we should endeavour to show that it has been a propensity characteristic of that great race of men, scattered over the Indian Archipelago, Madagascar, the South Sea Islands, and probably the American continent, to which the New Zealanders belong, and of which they present the noblest type.

It has justly been said, that nothing excites greater horror or aversion towards a race of savages, than the prevalence amongst them of cannibalism. Of this feeling New Zealanders appear to have enjoyed an ample share. The following paragraphs would seem to show that the ancestors of countries nearer home shared, at one period of their history, the same disreputable distinction.

Mr. Donovan, in his volume of *Lardner's Cyclopædia on Domestic Economy*, observes that “our own ancestors were of the number of these horrible epicures. Diodorus Siculus charges the Britons with being anthropophagi; and Saint Jerome, who lived so late as the fifth century of the Christian era, accuses a British tribe, from his own personal knowledge, not only with a partiality for human flesh,

but a fastidious taste for certain delicate parts of it. Not only in Polynesia but in Africa, human flesh is still consumed as ordinary food. Stedman states, that in the interior of the African continent, human limbs are hung up upon the shambles for sale, like butchers' meat in Leadenhall market."

And Gibbon, in his *Decline and Fall of the Roman Empire*, states that "Their southern neighbours have felt, and perhaps exaggerated, the cruel depredations of the Scots and Picts; and a valiant tribe of Caledonia, the Attacotti, the enemies and afterwards the soldiers of Valentian, are accused, by an eye-witness, of delighting in the taste of human flesh. When they hunted in the woods for prey, it is said, that they attacked the shepherd rather than the flock; and that they commonly selected the most delicate and brawny parts both of males and females, which they prepared for their horrid repasts. If in the neighbourhood of the commercial and literary town of Glasgow, a race of cannibals has really existed, we may contemplate in the period of the Scottish history, the opposite extremes of savage and civilized life. Such reflections tend to enlarge the circle of our ideas, and to encourage the pleasing hope, that New Zealand may produce, in some future age, the Hume of the Southern Hemisphere."

But to revert to the proportions existing between the population and the cultivated land. There is little regular culture undertaken by the aborigines, except those few in the vicinity of the missionary settlements, and of the harbours fre-

quented by Europeans, and that is merely in detached patches ; the quantity of land brought under cultivation is a mere nothing, in comparison with the boundless primeval forests, whose magnificent timber has been thriving undisturbed, and enriching the soil with its decomposed vegetable matter, for thousands of years, and with those undulating downs and savannahs, where the flax grows wild on millions of acres,—a fact most important with a view to colonization. We have ascertained, from a careful perusal of all that has been written on the subject, and from inquiry among those that have visited the country, that in the southern island there is no agriculture or appropriation of lands to interfere with colonization, and that in the northern island, where the missionaries are, the quantity cannot amount to more than a very few thousand acres. The inhabitants live almost entirely upon fish, birds, roots, and the uncultivated productions of the earth. The fisheries alone, if properly conducted, would support five times the actual population. The aborigines are, in fact, no charge upon the soil.

Their superstition is very fatal to the increase of numbers ; for example, no sick person is allowed to remain within their cabins. The accouchement of the most delicate females must take place out of doors ; a patient seized with inflammation of the lungs, rheumatism, or any other disease, remains in the open air, day and night, even in the rainy season. No wonder then that their numbers are kept down by disease. Augustus Earle says, " It seems unac-

countable that the natives of an atmosphere so dry as this is, a country in which there are no marshy bogs, and where, though there is an abundance of water, it is generally seen in clear and sparkling rills, rushing down from the mountains into the rivers, should be subject to so fatal a disease as consumption. The only cause to which I can attribute such an affliction, is their indifference to lying out all night, exposed to every change of weather—to cold and rain—which, in young and tender constitutions, must produce the most pernicious consequences. If some few are rendered hardy and robust by this process, many no doubt are killed by it. I endeavoured to impress on the minds of all my female friends the great danger of thus exposing themselves to cold; but they only laughed at my precautions, and said, 'If Atua (God) wished it, so it must be; they could not strive with the Great Spirit.'

Polygamy among the chieftains tends to diminish the population; to this we may add suicide, which is often practised by females under the influence of jealousy, and is considered the duty of the head-wife when the husband dies. Lastly, we must adduce the spirit of revenge incident to all savage nations, and the incessant wars in which they are continually involved by their minute subdivisions into small tribes, without any supreme government, law, or bond of federation. Labour and skill are combined, in a very small degree, with themselves and with each other; and the consequence is, that

the population of all the islands does not, at the most extravagant estimate, exceed half a million.

In general the New Zealanders are a tall race of men, many of the individuals belonging to the upper classes being six feet high and upwards. They are strong, active, and almost uniformly well shaped. Their hair is commonly straight, but sometimes curly: Crozet says he saw a few of them with red hair. Cook describes the females as far from attractive; but other observers give a more flattering account of them. Mr. Savage, for example, assures us that their features are regular and pleasing; and he seems to have been much struck by their "long black hair, and dark penetrating eyes," as well as "their well-formed figure, the interesting cast of their countenance, and the sweet tone of their voice." Major Cruise's testimony is almost equally favourable.

This race of people bears no affinity to that of the neighbouring continent of Australia, which appears to be identical with the Oriental or Papuan negro. The New Zealander is physically so superior to the Australian, that he regards him with the same contempt that most Europeans do the negro. Augustus Earle says, "The natives of Australia seem of the lowest grade, the last link in the great chain of existence which unites man with the monkey. Their limbs are long, thin, and flat, with large bony knees and elbows, a projecting forehead and pot-belly. The mind, too, seems adapted to this mean configura-

tion; they have neither energy, enterprise, nor industry, and their curiosity can scarcely be excited. A few exceptions may be met with, but these are their general characteristics; while the natives of the latter island are 'cast in beauty's perfect mould.' The children are so fine and powerfully made, that each might serve as a model for an 'infant Hercules;' nothing can exceed the graceful and athletic form of the men, or the rounded limbs of their young women. These possess eyes beautiful and eloquent, and a profusion of long, silky, curling hair; while the intellect of both sexes seems of a superior order. All appear eager for improvement, full of energy, and indefatigably industrious."

Mr. Nicholas says, in describing a chieftain:—"There was an easy dignity in the manners of this man, and I could not behold, without admiration, the graceful elegance of his deportment, and the appropriate accordance of his action. Holding the pattoo-pattoo in his hand, he walked up and down along the margin of the river with a firm and manly step, arrayed in a plain mat, which, being tied over his right shoulder, descended, with a kind of Roman negligence, down to his ancles, and, to the mind of a classical beholder, might well represent the toga, while his towering stature and perfect symmetry gave even more than Roman dignity to the illusion." In another place he says:—"Duaterra's two sisters, were the most remarkable among these, one of whom was distinguished for her uncommon beauty, and the other for the facetious vivacity of her manners

The former appeared about seventeen, and would have been deemed, even in England, where there are so many rivals for the palm of beauty, a candidate of the strongest pretensions. Her regular features, soft and prepossessing, displayed an engaging delicacy, the effect of which was heightened by the mild lustre of her eye; and her cheek, lightly tinged with the roseate hue of health, needed not the extraneous embellishment of paint, to which some of our finest belles are so fond of resorting. In her figure she was slender and graceful, while the artless simplicity of her manners gave additional interest to her charms."

Lieut. Breton says, "They are a fine race of people, being well formed, athletic, and active." He then gives some extraordinary instances of their activity and strength while employed as sailors on board of English vessels. Mr. Savage says, "The natives are of a very superior order, both in point of personal appearance and intellectual endowments. The men are usually from five feet eight inches to six feet in height, well-proportioned, and exhibit evident marks of great strength. The colour of the natives, taken as a mean, resembles that of an European gipsy; but there is considerable difference in the shades, varying between a dark chestnut and the light agreeable tinge of an English brunette."

But it is needless to accumulate evidence, the only value of which is to prove that you have a race of aborigines calculated, by intermarriage with Europeans, to form the basis of a great nation; there is

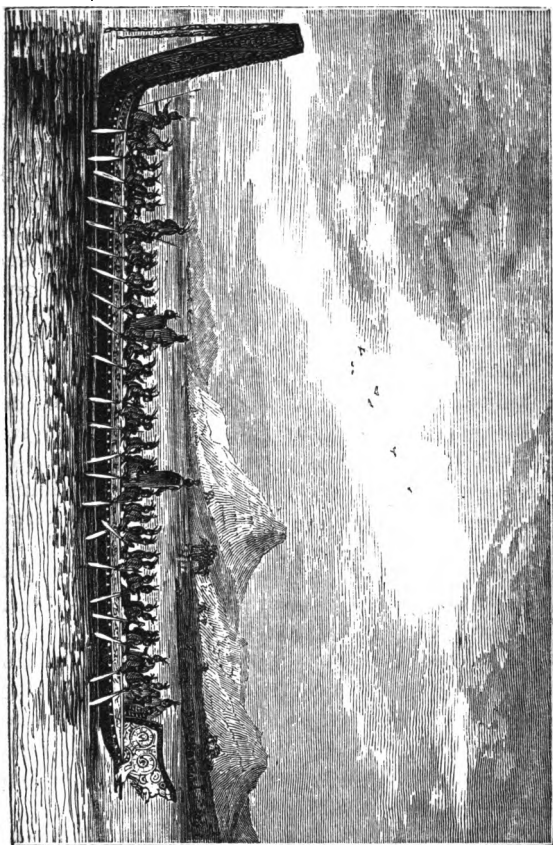
not, as there is in the United States between the American and the negro, any physical repugnance to the complete amalgamation of all classes of settlers, should a colony be founded there, with the native population, as fast as they become civilized, for which they manifest an extraordinary aptitude and desire. One point in their character is very satisfactory,—an invincible dislike to ardent spirits, and a general habit of temperance and sobriety. Captain Cook bears testimony to their modesty, by which he says they are distinguished from all other inhabitants of the South Sea. They are as ardent in friendship and love as they are cruel in their jealousy, hatred and revenge. There is a natural politeness and grandeur in their deportment, a yearning after poetry, music, and the fine arts, a wit and eloquence, that remind us, in reading all the accounts of them, and in conversing with those who have resided among them, of the Greeks of Homer. Their language is rich and sonorous, abounding in metaphysical distinctions, and they uphold its purity most tenaciously, although they had no knowledge of writing until the missionaries reduced their dialect to a grammatical form. It is radically the same with that of Tahiti, and of the kindred nations. They have an abundance of poetry, of a lyrical kind, of which we have seen many specimens, in a metre which seems regulated by a regard to quantity, as in Greek and Latin. They are passionately fond of music. Mr. Nicholas speaks of a “plaintive and melodious air, which seemed not



unlike some of our sacred music, in many of its turns, as it forcibly reminded me of the chanting in our cathedrals."

They excel in carving, of which their war canoes, carrying 100 men, are specimens—they display their natural talents also in their pursuit of astronomy. Mr. Nicholas assures us that "they remain awake during the greater part of the night in the summer season, watching the motions of the heavens, and making inquiries concerning the time when such and such a star will appear. They have given names to each of them, and divided them into constellations, and have, likewise, connected with them some curious traditions, which they hold in superstitious veneration. If the star they look for does not appear at the time it is expected to be seen, they become extremely solicitous about the cause of its absence, and immediately relate the traditions which they have received from the priests concerning it." Baron Hügel, a distinguished botanist, who visited the island, affirms, as do the missionaries, that there is not, in the northern island at least, a single tree, vegetable, or even weed, a fish or a bird, for which the natives have not a name; and that those names are universally known. Baron Hügel was at first incredulous about this; he thought that, with a ready wit, they invented names; but, on questioning other individuals in distant places, he found them always to agree.

The strength of their understanding is shown in nothing more than in their total freedom from



New Zealand War-Canoë.



idolatry. Mr. Yate, the Church missionary, bears the most decisive testimony to this, and assures us that they have many just and admirable notions of God, quite conformable to the Scriptures. They call him Atua, and believe that he is a spirit infinite and eternal, who governs the world by his providence. They believe in the existence of the soul, and in its immortality, and upon the whole there has never been found a people who, whether from traditions or by force of reasoning, have made a nearer approach to the Christian religion. They have interesting traditions concerning the Creation and the Deluge: for example, they say that the first woman was formed of one of the ribs of a man, and they call her name Heevee; an extraordinary coincidence. They say also that the first man was created by three gods, of whom Toopoonah, or the grandfather, was the greatest. They have many traditions about the Flood, and the escape of one family only, in a canoe. The dove, likewise, is represented by them as instrumental in raising New Zealand from the bottom of the sea. What is very singular, they baptize their children on the eighth day, when they name them. This is done by the priest, who, as they have no idolatry, is more of a teacher than a priest. They believe also in the existence of the devil, whom they call Wiro, and to whom they give, as Mr. Yate informs us, the same attributes as are assigned in the Scriptures to the enemy of mankind.

With this foundation to begin upon, it is not

wonderful that the missionaries have met with great success. The recent publications of the Church Missionary Society, attested by many respectable eye-witnesses, have satisfied us that the missionaries have accomplished a great revolution in New Zealand, and have prepared the way for an enlightened Christian colony that would protect them, sympathise with them, and co-operate with them in their labours. These indefatigable men have established many Christian churches, have taught their converts agriculture and the mechanical arts, and have organized schools for both sexes, in which several thousands have been taught to read, and have acquired the elements of European knowledge. Already they have shown their capacity for improvement, not only in examining and adopting a new religion, but likewise in carrying their freedom of inquiry so far as occasionally to dispute the interpretation of the Scriptures given by the missionaries, who seem alarmed at the progress of a species of nonconformity. We mention these things, not with a view to theological inquiry, but in order to prove the capacity of the New Zealanders, as well as their desire for improvement. Their eagerness to be taught any thing and every thing, is attested by every writer, and by all the voyagers who have held intercourse with them. Many of them visit Sydney, and even London, in the South Sea whalers. Dr. Lang assures us, that "the best helmsman, on board a vessel by which he once returned to England, was Toki, a New Zealander." "Nothing," says

Dr. Lang, "could divert his attention from the compass, or the sails, or the sea; and whenever I saw him at the helm, and especially in tempestuous weather at night, I could not help regarding it as a most interesting and a most hopeful circumstance in the history of man, that a British vessel of 400 tons, containing a valuable cargo and many souls of Europeans, should be steered across the boundless Pacific, in the midst of storm and darkness, by a poor New Zealander whose fathers had, from time immemorial, been eaters of men."

"The New Zealanders," says Mr. Yate, "are by no means suspicious of foreigners. It is true they dislike the French, and have done so ever since the destruction of Captain Marion, in the Bay of Islands; but the English and Americans, notwithstanding the many injuries they have inflicted on the natives, are always cordially welcomed, and in most instances sought after and encouraged. I have known a thousand Europeans and Americans in the Bay of Islands at one time; it was the case in March, 1834," (the same fact we have stated already on the authority of another eye-witness, Augustus Earle,) "yet no jealousy was expressed by the natives that, from their numbers, they intended to take possession of the island, or that they wished to do so. I believe a severe struggle would ensue before they would allow any force to take possession of their soil, or of any portion of it, without what they deemed an equivalent."

Large purchases of land have been made by the

missionaries, at various times, and have been held sacred by the natives. The price appears to have been a few axes, or other implements of industry, articles of dress, &c. Mr. Cruise describes a chieftain as offering to sell a large and fertile island for a single hatchet. Mr. Nicholas informs us that he was present when the hereditary chieftain of Motooro, a large and fertile island, offered to sell it for two muskets. It is quite certain that they are willing to dispose of their land, uncultivated and uninclosed land, at a price which, to us, would be nominal. At the same time we must always religiously, that is, justly and generously, respect the primary and inalienable right of the aborigines to a subsistence out of the soil on which they were born. No plan of colonization ought to be encouraged, or even tolerated, that does not begin with the principle of upholding the rights and improving the condition of the aborigines.

We have only to say further, that all the labour in these islands is undoubtedly at the command of those Europeans who should establish in them just laws and government, and be willing to treat the natives with liberality. The missionaries have demonstrated this; they have shown that the natives have an inherent curiosity and industry, which lead them to work under Europeans voluntarily for their own amusement and improvement. To show their great thirst for knowledge, we might quote the accounts of their thronging round the missionary mechanics with expressions of amazement and de-

light, when they saw the wonders of the anvil, and the forge, the saw, the lever, and the axe,—and thus explained the idolatry with which the ancients commemorated the authors of those now common, but once novel, and always admirable inventions. One chieftain burst into tears on being introduced to a rope-walk at Sydney, and exclaimed, in the bitterness of his regret, “New Zealand no good!” Another worked his passage to England purely from a desire to carry back knowledge to his countrymen; but the savages in the English Thames never once permitted him to go ashore. These were not irreclaimable minds, in which such noble sentiments existed.

At the suggestion of the missionaries, roads have been formed, many substantial wooden bridges have been erected over broad rivers, ships of 300 tons burden have been built, and all with the superintendence of only two or three Englishmen. The numerous and extensive buildings of four or five missionary settlements have been completed, and the agriculture of several extensive farms, as well as the operations of several flax-dressing manufactories, rope-walks, and other establishments, are now carried on by means of the voluntary hired labour of the New Zealanders.

We shall next adduce some quotations from the works of several authors, who have recommended the colonization of New Zealand.



## 1. CAPTAIN COOK—1773.

"If the settling of this country should ever be thought an object worthy the attention of Great Britain, the best place for establishing a colony would be either on the banks of 'the Thames,' or in the country bordering upon the Bay of Islands. In either place there would be the advantage of an excellent harbour; and, by means of the river, settlements might be extended, and a communication established with the inland parts of the country; vessels might be built of the fine timber which abounds in these parts, at very little trouble and expense, fit for such a navigation as would answer the purpose."

## 2. MR. SAVAGE\*—1807.

"FROM the preceding pages I imagine it will be seen that New Zealand is a country highly interesting; the part of it which I have attempted to describe is of greater importance to Europeans than any other, on account of the ocean in its vicinity being very much frequented by spermaceti whales, and the ample supply of refreshment it affords. The harbours are safe and capacious, the country beautiful, the soil favourable to cultivation, and the natives are, in all respects, a superior race.

"These advantages hold out great inducement for colonization, which may hereafter deserve the atten-

\* "Some Account of New Zealand, by John Savage, Esq., Surgeon, &c."

tion of some European power. The exorbitant price of European labour in new colonies, it is extremely probable, would be obviated by the assistance of the natives; their intelligence is such as to render them capable of instruction, and I have no doubt but they would prove as essentially useful to a colony established in their country, as the natives of India prove to our Asiatic dominions."

### 3. MR. NICHOLAS\*—1817.

"REVERTING now to the subject of forming an European colony in the fine and fertile country of New Zealand, I shall proceed to submit those additional remarks with respect to it which the restricted order of the narrative precluded me from offering in the first instance. \* \* \* \* It cannot be supposed that a colony of Englishmen (for such I should wish them to be,) would proceed to New Zealand without the strongest inducements; yet, from what has been already made known of that country through the medium of the Church Missionary Society, a considerable number of persons† in England are become desirous of going out there as settlers. Without

\* Narrative of a Voyage to New Zealand, performed in the years 1814 and 1815, in company with the Rev. Samuel Marsden, Principal Chaplain of New South Wales. By John Liddiard Nicholas, Esq.

† "I am authorised by the Rev. Mr. Pratt, Secretary to the Church Missionary Society, to state, that there are at this moment a vast body of persons in one town in England, who are anxious to proceed with their families to New Zealand."

hazarding any opinion inconsiderately, I have no doubt but an English colony in New Zealand might soon become flourishing and happy; the space being so ample for their industry, the soil so fertile, the climate so salubrious, they would have every natural advantage in their favour. And I shall now state some particulars in detail, which certainly hold out a rational encouragement.

“The whole of the northern part of New Zealand, and much of the southern likewise, are admirably adapted for the growth of every kind of grain, as also of various other productions; and the vine, the olive, the orange, the citron, with all the choicest fruits of the countries in the south of Europe, might be produced here in the greatest abundance by proper cultivation. In fact, there is scarcely any production that can stimulate man to exertion by rewarding his industry; which this country, with moderate labour, could not furnish, if we except those plants which require the heat of a tropical sun to bring them to perfection. The immense surplus of the native productions of the country, above what would be required for the use of the colonists, would be extremely valuable in a commercial point of view. The timber of its extensive forests finds at this time a quick sale in the market of Port Jackson, where it is cut up into scantling, and preferred to the timber of that place, which, from its hardness, is difficult to be worked, and, from the quantity of its gum-veins, occasions a considerable waste. When a free communication is opened with the Spanish

colonies on the south-west coast of America, which, from the present posture of affairs in that part of the world, may be reasonably anticipated as an event very likely soon to take place, a fine field for speculation would present itself to the colonists of New Zealand, from which country timber has been already carried thither, and I believe with considerable advantage to those commanders of vessels who have taken it. Wood being scarce in these colonies, is always sure to bear a high price; and the settler at New Zealand, receiving his payment in specie, would be enabled to purchase those European commodities which are necessary for the comforts of life, as well as for its more refined enjoyments. For the smaller timber which abounds here, a ready market is open at Calcutta, where the heavy native wood is not adapted for the yards and top-masts of vessels; and when I left Port Jackson, Mr. Marsden had it in contemplation to have always a supply of spars for the ships that came from India. Though the timber in the part of the country that we visited is not fit for the purposes of ship-building, which requires wood of considerable firmness and solidity to resist the destructive action of the worm, and the violence of the elements, yet on the Southern Island the timber is much stronger and of a closer grain. A vessel of one hundred and fifty tons burden is said to have been constructed some years back in Dusky Bay, but I have not been able to learn how far it answered the expectation of the builder. However, from what Captain Cook states respecting

the timber in this quarter, I am disposed to believe that ships both durable and substantial might be built from it.

“The fisheries of this country would be an invaluable source of wealth in themselves; and the vast quantities of fish which they would supply for exportation might be sure, I should think, of finding a market in the Spanish and Portuguese colonies. The two species of the whale, so very valuable, the one for its sperm or head matter, the other for its oil, are frequently met with in these seas, so much so, that New Zealand has been for many years accounted one of the best stations for procuring those prodigious animals. Should the government at home not deem it expedient to allow the colonists to avail themselves of this lucrative traffic, but confine it exclusively to the vessels fitted out from England, still it would be of advantage to the settlement, as those vessels would put in upon their coast for provisions, in preference to Port Jackson, where, from the heavy charges of the port duties, and the almost general want of principle among the trading part of the inhabitants, the expenses to which commanders of ships are necessarily liable, become a serious drawback upon the profits of the voyage. The ursine seal, or sea-bear, and the sea-lion, are found in congregated herds to the southward; and on Campbell and Macquarie Islands, which are situated at no great distance from the southern part of New Zealand, the valuable furs of these animals are found in great plenty, and are now made by the

colonists of New South Wales a most profitable article of commerce either in England or in China, to which latter country they are frequently exported. The settlers at New Zealand, from the contiguity of their situation, could possess themselves of a great share of this trade, and consequently participate in the profits which are already derived from it.

“ That singular species of the flax-plant, which I have already described as peculiar to this country, is, from the strength and firmness of its fibre, the great abundance that each plant produces, the little trouble required in preparing it, and the facility with which it may be cultivated, another very considerable resource of which the colonist might avail himself. From this plant, which I do not hesitate to pronounce the most valuable of its kind of any ever yet known, he would not only be enabled to supply himself with an excellent material for the fabrication of linen, canvas, and cordage, for every purpose, but would, when a regular intercourse was established with the mother-country, find it a most advantageous article of export, as the sale of it in England would be always certain and profitable. . .

“ When in the course of time the settlers would be enabled, from the augmented strength of their numbers, to search for new sources of wealth in the bowels of the earth, it is very probable that the long chain of hills which I have before adverted to as likely to contain metallic ores, may yield treasures far beyond what the most sanguine hopes of the

miner could venture to anticipate. But without at all considering these treasures, which are only contingent, New Zealand possesses so many obvious resources which are defined and certain, as would render it one of the fittest places in the world for an industrious and enterprising colony.

“It may be urged, perhaps, as an objection against forming any considerable settlement in this country, that the natives, being a brave and warlike race, would look with jealousy on the colonists, as threatening at some future period to destroy their liberty and independence, and would therefore take every opportunity to harass them in the progress of their acquisitions, by continued acts of hostility and depredation; but from what I have seen of the disposition of the New Zealanders, I do not believe that there would be any cause for apprehension in this respect. The security of the colony would entirely depend upon the settlers themselves; for, by conducting themselves towards these people in a kind and conciliatory manner, they might easily secure their attachment and prevent their suspicions; but, if by adopting a contrary demeanour, they should have the imprudence to provoke their resentment, the very worst consequences might be expected to ensue.

“As landed property is accurately defined in New Zealand, there being among the chiefs a mutual recognition of their respective territories, and an understanding that no encroachment is to be made on any without the general consent, it would be

necessary to enter into a regular agreement with one of the Arekees for a certain portion of land; which, in the absence of a legal obligation, should be secured to the colonists by the superstition of the *taboo*, and the limits properly ascertained. In this purchase there would be no difficulty, as they might get a very extensive tract of ground ceded to them for a small number of axes and implements of agriculture, their natural wants rendering these articles much more precious in the estimation of the New Zealanders than specie is with us as a circulating medium. Their next measure should be to gain the confidence and friendship of the Arekee from whom the purchase was made, and also to enter into alliances with the chiefs in the vicinity of the settlement, who would feel a degree of pride in being admitted to a close intercourse with Europeans, and would readily co-operate with them in repelling any remote tribes, who might come for the purpose of rapacious aggression.

“These chieftains might readily be prevailed upon to assist them with their people in the cultivation of their lands; and, for this purpose, houses should be built for them, rations regularly served out to them, and they should be treated with respect upon an equality with the white inhabitants; care being taken at the same time that the labour required from them should not be exacted with severity, as their present desultory mode of living could not be expected to be changed at once into a constant and regular habit of application.



“The limits of this work will not allow me to go into a more enlarged detail, on a subject which I would again hope may attract the attention of the government, at a time when so many valuable members of society are pining all over the nation in extreme indigence. By the colonizing of New Zealand, the cause of humanity would be served in a twofold manner; provision would be made for a distressed class of enlightened mortals, and the civilization of a fine race, who are now sunk in utter ignorance, would by such an event be rapidly accelerated.”

MAJOR CRUISE, 84th Regt. of Foot\*—1824.

“EXCLUSIVE of the harbour of Wangaroa and the Bay of Islands, shelter for shipping is to be found in the immediate neighbourhood of the mouth of the ‘River Thames.’ The Coromandel lay many months in Wy-yow, and on the opposite side is Kuaneekée, and several lesser harbours, where vessels of moderate tonnage may ride in safety; nor is there a part of the eastern coast, that we examined, that presents so fair a field for the agriculturist as the western bank of the River Thames. Here the ground is level, and clear of wood, intersected with deep and navigable rivers; and the people are well disposed and most anxious for Europeans to settle among them:—as long as they are impressed with

\* *Journal of a Ten Months' Residence in New Zealand.* By R. A. Cruise, Esq., Major in the 84th Regiment of Foot,

a notion (as they were by the numerical strength of the Dromedary), that there is a force capable of punishing an outrage, it is but reasonable to conclude, from what we experienced in our own persons, that the European may go in perfect safety among them; may trust himself and his property to their honour; and by a moderate share of conciliation and liberality on his part, may ensure to himself an ample return on theirs."

MR. AUGUSTUS EARLE—1832.

"THE colony of Scotch carpenters, who had formed a settlement at the head of the river, and of whom I made 'honourable mention' on my first journey, finding themselves so close to what they considered might become the seat of war, and having no means whatever of defending themselves, made an arrangement with Mooetara, the chief of Parkunugh (which is situated at the entrance of the same river), and placed themselves under his protection. They accordingly moved down here, which gave great satisfaction to that chief; neither could their former protector, Pationi, feel offended at their removal, from the peculiar nature of the circumstances they were placed in. These hardy North Britons were delighted to find a reasonable excuse for moving, their former establishment being situated too far from the sea for them to reap any advantage from ships coming into port.

"Nothing can be more gratifying than to behold the great anxiety of the natives to induce English-

men to settle amongst them; it ensures their safety, and no one act of treachery is on record of their having practised towards those whom they had invited to reside with them. Meoetara is a man of great property and high rank, and is considered a very proud chief by the natives, yet he is to be seen, every day, working as hard as any slave, in assisting in the erection of houses for the accommodation of his new settlers. He has actually removed from his old village of Parkunugh (a strong and beautiful place), and is erecting huts for his tribe near the spot chosen by his new friends; so that, in a very short time, a barren point of land, hitherto without a vestige of human habitation, will become a thriving and populous village; for it is incredible how quickly the orders of these chiefs are carried into effect. I was frequently a witness to the short space of time they took to erect their houses, and though small, they are tight, weather-proof, and warm; their store-houses are put together in the most substantial and workmanlike manner."

LIEUT. BRETON\*—1834.

"If proper means were adopted to reclaim the New Zealanders, a point under existing circumstances (alluding to the corrupting influence of the convicts, &c.) not very easy to accomplish, we have no reason to doubt of their becoming eventually a people of some consideration, as the country possesses advan-

\* *Excursions in New South Wales, &c.* By Lieutenant Breton.

tages which ought to enable them to hold a respectable situation among the nations of the earth ; it has materials for building ships (we may add rigging, manning, and victualling them,) a salubrious climate, a fertile soil, and the coasts swarm with fish ; and finally, an area of nearly one hundred thousand square miles, which is more than equal to that of Great Britain."

We shall close this section, with noticing that there will be little difficulty experienced by settlers in communicating with the natives or labourers, as the " language of New Zealand is by no means difficult to acquire or speak, even with the slender and limited assistance and helps at present available for persons going to that interesting country." This is the opinion of the Rev. W. White, who thoroughly understands and fluently speaks it.

"The present orthography," he also says, " is an improvement on that formed by Professor Lee, of Cambridge, in the grammar compiled by him from materials furnished by the Church Missionary Society twelve or fourteen years ago. The present state of the New Zealand orthography is susceptible of additional improvement.

"The following characters are at present employed by all or nearly all missionaries :—a, e, i, o, u, h, k, m, n, p, r, t, w, ng. These, with the addition of d, would, I think, make the number of characters complete. The diphthongs are few and simple, and

require but one rule, which has no exception, in order to pronounce correctly words where they occur, *i. e.*, that a diphthong, being the union of two vowels, is to be pronounced without an hiatus, as *ai* in *pai, kai, tai, rai, &c.*, or precisely as *y* in *rely*." He recommends to "the student of the New Zealand language to acquire a correct and fluent pronunciation of the five vowels, *viz.*, *a*, as in *father*; *e*, as in *let*; *i*, as *bit, hit, &c.*; *o*, as in *pole*; and *u*, as *oo* in *good, wood, &c.*"

He has also furnished the following specimens of New Zealand translations of the sacred Scriptures, with the English.

#### GENESIS, 1st CHAPTER.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

1. I te timatanga i hanga e te Atua, te rangi me te Whenua.

2. A hore e ahua o te Whenua, i takoto kato; a poudiana i dunga o te matta o te ho honu. A hae-rere dua to waihua o te Atua i dunga o te matta o nga-wai.

3. A i mea te atua kia marama, a kua marama.

4. A kito ana te atua i te marama, pai ana a wehe ana e te Atua, te Marama, i te poui;

5. Ai huaina e te Atua te Marama, hei ao, Kote ia i huaina hei po. Ko te akihi mo te atta te ra tua tahi.

6. A i mea te Atua, kiu whai takiwha i waenganui, o nga wai. A kia wehe e ia nga wai i nga wai.

## 34th PSALM.

11. Come, ye children, hearken unto me; I will teach you the fear of the Lord.

11. Haere mai e nga Tamariki, whakarongo mai kia han; a maka koutou e Whakamatauki te wehi o te Atua.

## PROVERBS, 1st CHAPTER.

10. My son, if sinners entice thee, consent thou not.

10. Etaka tamaiti, ki te mea ka whokawai koe e te tangata kino-kana ano koe e Whakarongo.

## ECCLESIASTES, 11th CHAPTER.

9. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

9. E te tai tumariki kia hadi koi, i tou tamarikitanga; a matou nga kau e whakahadi i a koe inga ro o tou tamarikitanga; a me haere ano koe ki nga ditenga o tou nga-kau Ri nga hiahia o oukanohi ano hoki; otua kia mahara koe moenei mea katoa. Ka whakawakia e te Atua i a koe.

## SECTION VI.

CLIMATE AND SOIL.—PRODUCTIONS—AGRICULTURE—IMPLEMENTS OF HUSBANDRY  
—FOOD—FRUITS—FISH—BIRDS.

THE seasons in New Zealand may be said to be as follows:—Spring commences in August, Summer in November, Autumn in February, and Winter in May.

“The climate of New Zealand is decidedly temperate, neither exposed to scorching heat in summer nor to blasting frosts in winter; though the summer is warm and the winter cold. It is no doubt salubrious, and congenial to European constitutions. Those who come here sickly are soon restored to health; the healthy become robust, and the robust fat. North of the Thames, snows are unknown; and frosts are off the ground by nine o'clock in the morning.” “The spring and autumn are delightfully temperate, but subject to showers from the W.S.W. Indeed, however fine the summer may be, we are frequently visited by refreshing rains, which give a peculiar richness to the vegetation.” So far Mr. Yate. Augustus Earle says, “Although we were situated in the same latitude as Sydney, we found the climate of New Zealand infinitely superior. Moderate heats and beautifully clear skies succeeded each other every day. We were quite free from those oppressive feverish heats which invariably prevail in the middle of the day at Sydney, and from

those hot pestilential winds which are the terror of the inhabitants of New South Wales; nor were we subject to those long droughts which are often the ruin of the Australian farmer. The temperature here was neither too hot nor too cold, neither too wet nor too dry."

Mr. Cruise, in his *Ten Months' Residence in New Zealand*, which period included the whole of the winter season, but neither of the two finest months in the year, namely, January and February, corresponding to July and August with us, and who kept a record of the indications of the thermometer, informs us, that the lowest degree of heat, during his residence in the islands (though he does not inform us at what hour of the day the observations were made), was  $40^{\circ}$ , and that only on three days;—the highest  $78^{\circ}$ ; another writer informs us that the annual range is from  $40^{\circ}$  to  $80^{\circ}$ . Captain Cook says, that at Queen Charlotte's Sound "the agreeable temperature of the climate contributes, no doubt, to the uncommon strength of the vegetation; in February, the height of summer, the thermometer did not rise higher than  $66^{\circ}$ , in June, corresponding to our December, it never sunk below  $48^{\circ}$ , and the trees at that time retained their verdure as if in the summer season; so that I believe their foliage is never shed, till pushed off by the succeeding leaves in spring."

Mr. White further states, that he concurs with the preceding authorities as to the range of the thermometer; in winter, during his residence of eleven



years on the island, he only observed ice twice, early in the mornings, and that to the thickness of half a crown. And on one occasion in a fine summer, the thermometer rose so high as  $90^{\circ}$  in the shade, for two hours. He describes the climate as clear and delightful beyond description. He adds, "I have not seen snow in New Zealand, excepting at eighty miles distance, on the top of Mount Egmont, which is said to be fourteen thousand feet above the level of the sea."

The rains do not, as in this country, continue falling for days on end. In the winter months of May, June, and July, there are frequent rains and heavy squalls from the south-west, lasting generally for about an hour, seldom for two, and generally followed by sunshine, the thermometer varying from  $40^{\circ}$  to  $60^{\circ}$ ; at the full and change of the moon, during these months, there is generally a heavy gale from the north-east and east. The heaviest gales are generally from that quarter; although the prevalent winds are from the west and south-west. During the year 1835, the wind blew, for nearly four months on end, almost entirely from the eastward, which is very unusual. The westerly and more prevalent winds, very seldom blow so hard as to interfere with free navigation. In two of the heaviest gales that Mr. White witnessed, during his residence, he took the bar of Waingaroa, in two vessels of twenty-eight and forty tons, with perfect safety. On one of these occasions it was ebb-tide. On another occasion, in vessels about one hundred

and twenty tons, he beat in against a steady breeze from the east, blowing right out of the harbour. The same occurred at Kawia.

He also says, "The climate of New Zealand, at least that part of it with which I am acquainted, viz. from  $34^{\circ}$  to  $39^{\circ}$  south, may, I think, be better described by a statement of a few particulars relative to vegetation, &c. than simply giving the range of the thermometer. The first thing that will arrest and interest a stranger, is the *perpetual vegetation*. All the indigenous trees, plants, and shrubs, with a few exceptions, are evergreens; and those exceptions have always struck me as a most kind and gracious arrangement of Providence, in the entire absence of a method of calculating time, for pointing out to the aboriginal inhabitants, the proper seasons for planting their various crops of potatoes, coomeras, Indian corn, ufas, &c. All exotics retain their native habits. The peach, apple, plum, pear trees, &c. shed their leaves in Autumn; all native grasses grow most luxuriantly in the latter end of Autumn and in the Winter months. The rapidity also, as well as the perpetuity of vegetation, furnishes another and striking proof of the salubrity of the climate. I have sown wheat, barley, and oats, as late in the Spring as September, and reaped abundant crops in the beginning of January; and I have stuck slips of peaches into the ground in June, not so large as a goose-quill, and in less than twenty-two months they have grown to trees, and produced fruit, and in January last, two years and six months from the

time when they were first put into the ground, some of the trees were loaded with fruit."

The best evidence as to climate, is afforded in the vigour and plenitude of all animal and vegetable life. All the productions of the south of Europe flourish; and, even in the extreme south, nearest to the pole, at Dusky Bay, Captain Cook observed that various roots and herbs which he had planted there, in a former voyage, were still thriving and propagating themselves; although they would certainly have perished if they had been exposed in a similar way in England. At Dusky Bay the climate is so mild, that "a great number of aromatic trees and shrubs, mostly of the myrtle kind, were found growing down to the water's edge." Now, it is well known that the myrtle grows only in a very few, and never thrives in any, places in the south of England.

The whole of the evidence goes to prove that the coldest parts of New Zealand are as mild as Devonshire. The latitude in Queen Charlotte's Sound is about the same as that of Oporto, Madrid, Naples, and Constantinople; but as comparisons between places on opposite sides of the equator are often fallacious, we think it better to rely upon experience, which we have already quoted. Mr. Yate says, that "vegetation is scarcely, if ever suspended," and that "most of the trees are evergreens. The native grasses flourish throughout the year."

In speaking of the climate, we should have remarked that there are no diseases peculiar to the

country; in fact, none of any importance except those that have been introduced by the Europeans. Cook says, "As there is no source of disease either critical or chronic, but intemperance and inactivity, these people enjoy perfect and uninterrupted health; we never saw a single person among them who appeared to have any bodily complaint." Their wounds healed with an astonishing facility; and "a farther proof that human nature is here untainted with disease, is the great number of old men that we saw, many of whom, by the loss of their hair and teeth, appeared to be very ancient, yet none of them were decrepit; and, though not equal to the young in muscular strength, were not a whit behind them in cheerfulness and vivacity." Compare this with what Mr. Yate says of them, when half a century of European intercourse had done its usual work upon them:—"There are comparatively but few old people in New Zealand;—scarcely any who have much exceeded fifty years of age,—the population in the neighbourhood of the Bay of Islands has evidently appeared to be on the decline."

The soil is spoken of by all the writers in the most favourable terms, from Captain Cook downwards. The quality of the soil is best indicated by the luxuriant growth of its productions, superior to anything that imagination can conceive, and affording an august prospect. After describing the fertility of many particular spots, he sums up his account by saying, that "the hills and mountains are covered with wood, and every valley has a rivulet of water;

the soil in these valleys, and in the plains, of which there are many that are not overgrown with wood, is in general light and fertile; and, in the opinion of Mr. Banks and Dr. Solander, as well as of every other gentleman on board, every kind of European grain, plant, and fruit, would flourish here in the utmost luxuriance; from the vegetables that we found here, there is reason to conclude that the Winters are milder than those in England, and we found the Summer not hotter, though it was more equally warm; so that if this country should be settled by people from Europe, they would, with a little industry, be very soon supplied not only with the necessaries, but the luxuries of life in great abundance."

Mr. Yate says, "We have here almost every variety of soil. Large tracts of good land, available for the cultivation of wheat, barley, maize, beans, peas, &c., with extensive valleys of rich alluvial soil, deposited from the hills and mountains, and covered with the richest vegetation, which it supports Summer and Winter. We have also a deep, rank, vegetable mould, with a stiff marly sub-soil, capable of being slaked or pulverized with the ashes of the fern. All English grasses flourish well, but the white clover never seeds; and where the fern has been destroyed, a strong native grass, something of the nature of the canary grass, grows in its place, and effectually prevents the fern from springing up again. Every diversity of European fruit and vegetable flourishes in New Zealand.

“ The gardens abound with brocoli, cauliflower, cabbage, beans, pease, asparagus, kale, turnips, potatoes, gooseberries, and currants ; and the orchards with excellent apples, pears, peaches, plums, quinces, apricots, nectarines, and grapes ; useful and ornamental shrubs and flowers, with hops and nuts, and all kinds of British field produce, and where the rich alluvial valleys are cultivated, the labourer receives an ample harvest for his labour. The horses, the ploughs, the carts, the waggons, and all the other implements used in the farm, are managed by native youths : of course, it required much time and patience to bring them to work properly ; but now, the ploughing is done in regular furrows ; the horses are kept clean, and in good order ; the farm, as far as it is in operation, is declared by those who have visited us, some of whom have been old farmers, to be very neatly kept ; and the plough and six horses going in this distant part of the world, and managed entirely by the once savage aborigines, is a sight which cannot fail to gratify every friend to civilization, and to the welfare of man.”

Mr. Nicholas says, “ The lands in this country, which are at present overrun with fern, might be brought to produce grasses of every description ; were the experiment tried, I doubt not but it would prove invariably successful, and that the islands in general would afford as fine pasturage for sheep and cattle as any part of the known world.” The experiment has been successfully tried by the mission-

aries. Augustus Earle says, "In whatever direction I travelled, the soil appeared to me to be fat and rich, and also well watered. From every part of it which the natives have cultivated, the produce has been immense. Here, where the finest samples of the human race are to be found, the largest and finest timber grows, and every vegetable yet planted thrives, the introduction of European grasses, fruits, &c., is a desideratum. Were this done, in a very short time farms would be sought after here more eagerly than they now are in New South Wales. All the fruits and plants introduced by the missionaries have succeeded wonderfully. Peaches and water-melons were now in full season; the natives brought baskets full of them to my door every day, which they exchanged with us for the merest trifles, such as a fish-hook or a button.

"Indian corn was very abundant, but the natives had no means of grinding it." Mr. Earle saw "a hundred head of fat cattle at a missionary station," and was surprised to find "that, although they never tasted anything but fern, they gave as good milk, and were in as healthy a condition, as when they grazed on the rich grasses of Lincolnshire." Mr. Yate says, in another place, "The forest land is peculiarly rich; indeed, were it not so, it would be utterly impossible for it to support the immense vegetation constantly going on. In Spring and Summer, and Autumn and Winter, there is no visible change in the appearance of the woods; they are as beautiful in the depth of Winter as in the

height of Summer; leaves no sooner fall to the ground than others directly assume their station; no branch withers from its trunk, but another, and a more vigorous one, puts out in its stead. The fairest and most tender shrubs shrink not from the southern blast, nor faint beneath the rays of the sun, when he rides highest in the heavens."

#### AGRICULTURE AND IMPLEMENTS OF HUSBANDRY.

IN general, the New Zealanders cultivate only virgin soils. They raise two crops in succession, and then they proceed to break up new soil. When the native cultivation is spoken of in the preceding pages, this imperfect and most laborious system of cultivation is meant. After an interval of several years, if the virgin soil, which they always prefer, happens to be at a great distance from their habitations, they try for another crop, on the grounds previously broken in.

On the banks of the Hokianga River, one chief after another would come to the mission station, offering fertile patches of land on their territory for any small crops the missionaries might wish to raise. The regulations of the society prevented the missionaries themselves from engaging in agriculture. The chief would get half the crop for the use of his soil, and the trouble of himself and his people, in cultivating and sowing it, which from the want of proper implements is very great. The rich alluvial soil in which it grew was then abandoned for years, or until a flood covered it with new



alluvium, or the decay of vegetable matter had enriched it. In general among the natives there is no approach to any system of agriculture, cropping, or manuring. And consequently the quantity of land under cultivation, does not produce one-tenth part of what it is capable of producing; and in point of extent, compared with equally fine soil, previously brought into cultivation, but temporarily neglected and left waste, it is far less than one-tenth. The great labour bestowed on their small fields, and the neatness with which they cultivate them is remarkable.

“The New Zealanders had made considerable advances in agriculture even before Captain Cook visited the country; and that navigator mentions particularly, in the narrative of his first voyage, the numerous patches of ground which he observed along the east coast in a state of cultivation. Mr. Banks saw some of their plantations, where the ground was as well broken down and tilled as even in the gardens of the most curious people amongst us. In these spots were sweet potatoes, cocos or eddas, which are well known and much esteemed in the East and West Indies, and some gourds. The sweet potatoes were placed in small hills, some ranged in rows, and others in quincunx, all laid by a line with the greatest regularity. The cocos were planted upon flat land, but some of them yet (it was about the end of October) appeared above ground; and the gourds were set in small hollows, or dishes, much as in England. These plantations

were of different extent, from one or two acres to ten. Taken together, there appeared to be from one hundred and fifty to two hundred acres in cultivation in the whole bay, though we never saw a hundred people. Each district was fenced in, generally with reeds, which were placed so close together that there was scarcely room for a mouse to creep between." Since the commencement of the intercourse of the New Zealanders with Europe, the sphere of their husbandry has been considerably enlarged, by the introduction of several most precious articles which were formerly unknown to them. Captain Cook, in the course of his several visits to the country, both deposited in the soil, and left with some of the most intelligent of the natives, quantities of such useful seeds, as those of wheat, pease, cabbage, onions, carrots, turnips, and potatoes; but although he had sufficient proofs of the suitableness of the soil and climate to the growth of most of these articles, which he found that even the winter of New Zealand was too mild to injure, it appeared to him very unlikely that the inhabitants would be at the trouble to take care even of those whose value they in some degree appreciated. With the exception, in fact, of the turnips and potatoes, the vegetable productions which Cook took so much pains to introduce seem to have all perished. The potatoes, however, have been carefully preserved, and are said to have been improved in quality, being now greatly superior to those of the Cape of Good Hope, from which the seed they have sprung

from was originally brought. In more recent times, maize has been introduced into New Zealand; and the missionaries have sown many acres in the neighbourhood of the Bay of Islands, both on their own property and on that of the native chiefs, with English wheat, which has produced an abundant return.

Duaterra, part of whose history we have already given, was, however, the first person who actually reared a crop of this grain in his native country. On leaving Port Jackson the second time, to return home, he took with him a quantity of it, and much astonished his acquaintances, by informing them that this was the very substance of which the Europeans made biscuit, such as they had seen, and eaten on board their ships. "He gave a portion of wheat," says Mr. Marsden, "to six chiefs, and also to some of his own common men, and directed them all how to sow it, reserving some for himself and his uncle, Shungie, who is a very great chief,—his dominion extending from the east to the west side of New Zealand. All the persons to whom Duaterra had given the seed-wheat put it into the ground, and it grew well; but before it was well ripe, many of them grew impatient for the produce; and as they expected to find the grain at the roots of the stems, similar to their potatoes, they examined the roots, and finding there was no wheat under the ground, they pulled it all up and burned it, excepting Shungie. The chiefs ridiculed Duaterra much about the wheat, and told him that, because he had been a great tra-

veller, he thought he could easily impose upon their credulity by fine stories; and all he urged could not convince them that wheat would make bread. His own and Shungie's crops in time came to perfection, and were reaped and threshed; and though the natives were much astonished to find that the grain was produced at the top, and not at the bottom, of the stem, yet they could not be persuaded that bread could be made of it."

Mr. Marsden afterwards sent Duaterra a steel mill to grind his wheat, which he received with no little joy. "He soon set to work," continues Mr. Marsden, "and ground some wheat before his countrymen, who danced and shouted for joy when they saw the meal. He told me that he made a cake and baked it in a frying-pan, and gave it to the people to eat, which fully satisfied them of the truth he had told them before, that wheat would make bread." The chiefs now begged some more seed, which they sowed; and such of it as was attended to grew up as strong a crop as could be desired.

#### AGRICULTURAL IMPLEMENTS, TOOLS, ETC.

THE only agricultural implements which the natives possess are of the rudest description; that with which they dig their potatoes being merely a wooden pole, with a cross bar of the same material fixed to it, about three feet from the ground. Mr. Marsden saw the wives of several of the chiefs toiling hard in the fields with no better spade than this; among others the head wife of the great Shungie, who

although quite blind, appeared to dig the ground, he says, as fast as those who had their sight, and as well, first pulling up the weeds with her hands as she went along, then setting her feet upon them, that she might know where they were; and, finally, after she had broken the soil, throwing the mould over the weeds with her hands.

The labours of agriculture in New Zealand are, in this way, rendered exceedingly toilsome, by the imperfection of the only instruments which the natives possess. Hence, principally, their extreme desire for iron. Mr. Marsden, in the journal of his second visit, gives us some very interesting details touching the anxiety which the chiefs universally manifested to obtain agricultural tools of this metal. "One morning," he tells us, "a number of them arrived at the settlement, some having come twenty, others fifty miles. They were ready to tear us in pieces," says he, "for hoes and axes. One of them said his heart would be burst if he did not get a hoe." They were told that a supply had been written for to England; but "they replied, that many of them would be in their graves before the ship could come from England, and the hoes and the axes would be of no advantage to them when dead. They wanted them now. They had no tools at present but wooden ones, to work their potato grounds with; and requested that we would relieve their present distress." When he returned from his visit to the Shukehanga, many of the natives of that part of the country followed him, with a similar object, to the settlement.

"When we left Patuonas' village," says he, "we were more than fifty in number, most of them going for an axe or a hoe, or some small edge-tool. They would have to travel, by land and water, from a hundred to a hundred and forty miles, in some of the worst paths, through woods, that can be conceived, and to carry their provisions for their journey. A chief's wife came with us all the way, and I believe her load could not be less than one hundred pounds, and many carried much more."

But, perhaps, the most importunate pleader the reverend gentleman encountered on this journey, was an old chief, with a very long beard, and his face tattooed all over, who followed him during part of his progress among the villages of the western coast. "He wanted an axe," says Mr. Marsden, "very much; and at last he said, that if we would give him an axe, he would give us his head. Nothing is held in so much veneration by the natives as the head of their chief. I asked him who should have the axe, when I had got his head. At length he said, 'Perhaps you will trust me a little time, and when I die you shall have my head.'" This venerable personage afterwards got his axe, by sending a man for it to the settlement.

There is the following interesting account also given of the New Zealand harvest home. The New Zealanders celebrate the seasons of planting and gathering in their harvests with festivities and religious observances; practices which have, indeed,

prevailed in almost every nation, and may be regarded as among the most beautiful and becoming of the rites of natural religion. The commencement of the *coomera*, or *kumera*, harvest in New Zealand is the signal for the suspension of all other occupations except that of gathering in the crop. First, the priest pronounces a blessing upon the unbroken ground; and then, when all its produce has been gathered in, he taboos, or makes sacred, the public storehouse in which it is deposited. Major Cruise states that this solemn dedication has sometimes saved these depositories from spoliation, even on occasion of a hostile attack by another tribe. "One of the gentlemen of the ship," adds this writer, "was present at the shakeri, or harvest home (if it may be so called), of Shungie's people. It was celebrated in a wood where a square space had been cleared of trees, in the centre of which three very tall posts, driven into the ground in the form of a triangle, supported an immense pile of baskets of *coomeras*. The tribe of Tupaea, of Wangaroa, was invited to participate in the rejoicings, which consisted of a number of dances performed round the pile, succeeded by a very splendid feast; and when Tupaea's men were going away, they received a present of as many *coomeras* as they could carry with them." In New Zealand, all the cultivated fields are strictly taboos, as well as the people employed in cultivating them, who live upon the spot while they proceed with their

labours, and are not permitted to pass the boundary until they are terminated; nor are any others allowed to trespass upon the sacred enclosures.

The food upon which the natives used principally to live is "the root of the fern plant, which grows all over the country. This root, sometimes swallowed entirely, and sometimes only masticated, and the fibres rejected after the juice has been extracted, serves the New Zealanders not only for bread, but even occasionally for a meal by itself. When fish are used, they do not appear, as in many other countries, to be eaten raw, but are always cooked, either by being fixed upon a stick stuck into the ground, and so exposed to the fire, or by being folded in green leaves, and then laid between heated stones to bake. But little of any other animal food is consumed, birds being killed chiefly for their feathers, and pigs being only produced on days of special festivity. They have no other quadrupeds. The first pigs were left in New Zealand by Captain Cook, who made many attempts to stock the country both with this and other useful animals, most of whom, however, were so much neglected that they soon disappeared. Cook, likewise, as has already been mentioned, introduced the potato into New Zealand; and that valuable root appears now to be pretty generally cultivated throughout the northern island."

#### FOOD AND FRUITS.

"THE food," says Mr. Yate, "with which the



New Zealanders now provide themselves is various. It was formerly confined to the sweet potato, the fern\* root, and fish, with the sweet stalk of the Tawara, (*Astilia angustifolia*), a parasitical plant, growing between the branches of the kahikotea and puriri trees. They have now potatoes of various descriptions, a larger species of the *Convolvulus batatas* than they formerly possessed, melons, pumpkins, green calabash, cabbage, onions, yams, peaches, Indian corn, and various esculent roots, besides a large quantity of pork, which, with the birds they are now able to shoot, and the immense quantity of fish they catch, renders their bill of fare no very contemptible one. Their method of cooking these viands is simple: a circular hole is dug in the ground, rounded at the bottom, like the inside of a basin; this is filled with dry firewood and small stones; when the stones are heated to redness, they are taken out of the oven, and the place cleared from any remains of burning wood; a part of the hot stones are then placed in the oven again, and a wreath of damped leaves is laid round the outside, to prevent the earth from falling in, or the food from rolling to the side. The potatoes are put in wet, and any other vegetable placed upon the top of them; if animal food is to be cooked, hot stones are put inside, to insure its being thoroughly done. The whole being in the oven, a quantity of fresh leaves are laid on, over which are placed a few

\* Fifty-seven species of fern have already been discovered in New Zealand.

native baskets made of flax; a calabash full of water is then poured over the top, which causes the steam to arise; and all is immediately covered with earth, till none of the steam is seen to escape. They judge very exactly the time when animal food is done; and the sign of vegetable matter being sufficiently cooked, is the steam beginning to penetrate through the earth with which the oven is covered. The whole process, from the commencement to the end, takes about an hour and a half, when the oven is not larger than to cook one meal for eight or ten persons. They are also very partial to roasted maize and potatoes, and to grilled or fried pigeons, or fish; and when travelling, they seldom stop to cook in any other way, till they have ended their journey for the day. They take but two meals a day; one at about eleven o'clock in the forenoon, the other at night. They are, however, constantly nibbling, and have mostly a little cold food in reserve, hung upon a small stick by their side in case they should feel hungry before the hour arrives for the next stated meal. They are not gluttonous; it is but rarely that they eat animal food of any description; and it must take a large quantity of vegetables to satisfy a hungry lad or man whose appetite has been whetted by long fasting, who is continually out in the open air, and who, six nights out of seven, sleeps with no other covering than his garment and the starry sky.

“The cultivation, and catching, and preparing their various viands, occupy no small portion of their

time. Their mouths are almost always going, whether at work or at play; if they have no news to tell, no food to eat, no pipe to smoke, they will chew the gum which oozes from the Kauri tree, and having chewed, without diminishing the lump, till their jaws are tired, they pass it from one to the other, till it has gone the round of the whole party, when it is carefully rolled up in a clean leaf, and reserved till the morrow, or till some future opportunity. Often have I, most politely, been offered, out of the toothless mouth of an old woman, or of a tobacco-chewing old man, this precious morsel, to have my share of the sweets.

“The New Zealanders are also fond of extracting, by suction, the sweets from the stalk of the Indian corn. They would gladly ferment it, and make a beverage, if they possessed the means. They are very partial to sweets; and have long been in the habit of purchasing sugar. The old men do not at all value European fruits; but the youngsters take great care of their trees, both to sell and to partake of the produce. They make up very strange mixtures as a relish; some of the ingredients are, at times, highly flavoured; anything that is much tainted, however, they always reject. The following *mélange* I have seen made, a piece of hollowed wood being the vessel in which the ingredients were mixed; the stem of the before-mentioned parasitical plant, tawara, scraped and beat to a pulp; a few peaches and onions, chopped with a hatchet; a few cooked potatoes and kumera (the fruit of the

kohutuhutu, *Fuchsia excorticata* \*); the brains of a pig; a little lard, or train oil; the juice of the tupakihi (*Coriaria sarmentosa*), a berry similar in taste to that of the elder, whose leaves, branches, and seed, are highly poisonous; and a little sugar, if they possess it; these, all mixed together, are pressed to a pulp with the hands, which are often introduced into the mouth of the cook, who, in this way, manages to satisfy his own appetite in tasting his dish before it is served up.

“The use of tobacco is almost universally adopted throughout the island; it is mostly consumed with the pipe. I do not regret the introduction of this article, as far as the health of the people is concerned. When heated at night, I have known them come out of their little huts, and sit naked on the dewy grass, to cool themselves, and then retire to bed again; whereas now, when they are in the most profuse perspiration, they rise, fill their pipes, light it, and sometimes smoke it in the house, which gives time for the perspiration to subside gradually, and they do not come reeking hot, from a highly-heated hut, into the cold, raw, damp air of night; by this means many colds are avoided, and much sickness prevented. On this ground, then, I do not regret the introduction and general use of tobacco, particularly as it has not hitherto led to the drinking of spirituous or fermented liquors. Drunken-

\* A berry somewhat smaller than the sloe, sweetish, but rather insipid, and emitting a delicious perfume. The juice of this fruit, when boiled, is of a bright purple.

ness on the coast is practised much more by persons not addicted to smoking; and those who take to drinking usually discard the use of tobacco."

"Among the edible plants for which we are indebted to New Zealand, we must not forget their summer spinach (*Tetragonia expansa*, Murray), which was discovered in Cook's first voyage by Sir Joseph Banks, and was 'boiled and eaten as greens' by the crew. Its chief advantage lies in the leaves being fit for use during the summer, when cultivated in this country, even in the driest weather, up to the setting in of frosts, when the common spinach is useless; but it is not reckoned of so fine a flavour as that plant. The Rev. J. Bransby says, that the produce of three seeds (which must be reared by heat before planting out,) supplied his own table, and those of two of his friends, from June till the frost killed it. The plants should be six feet asunder, and, to save room, planted on ridges two feet high."

The following account of some indigenous fruits is taken from the *Sydney Herald* of the 17th of April, 1837:—

"Another natural production of the country is the kraka, a fruit of an oblong shape, about an inch and a quarter long, and two inches in circumference; the outside has something of the taste of a mellow apple; the inside kernel is of a poisonous nature, until properly steeped and cooked, when it makes a very palatable food.

"Tawa, a berry of a tree called by the same name; it is very plentiful, of a faint tallowish taste.

"Mumoki, called by the Europeans cassada, is also a very pleasant and palatable food.

"There are, besides, several descriptions of small berries, from one of which they squeeze a liquor of a sickly sweet flavour, but they are obliged to be very careful in straining it, as the seeds of the berry are of a very pernicious quality if taken inwardly, making the party who has partook of it stagger like a drunken person; the eyes at the same time appear to be bursting from their sockets, and foaming at the mouth; the berry is called tutu, or turparki; they generally effect a cure by plunging the person who has swallowed it into the water, and nearly drowning them, and then shaking the water out of them with the head downwards.

"The taro, which appears to have come from a warmer climate than New Zealand, is the only food they claim as having had originally, that is at all likely to be indigenous to the country, as I have seen (although very seldom), thrives during the winter; there are several descriptions of it, one of which they call the taro pakiah (or white man's taro), having, as they acknowledge, received it from Europeans; but the same thing may be said in respect to this as of the kumera, namely, that there is no kind of any edible root has yet been discovered, in a natural state, in any part of the country, with the exception, as before mentioned, of the fern.

“The calabash (called in its green state a *ui*, and when dried and scooped out for holding water, a *taha*) will decidedly not keep without attention to them, as they rot quicker than the *kumera*; the young calabash is carefully lifted from the ground when about the size of a large orange, and some dry grass is then constantly kept under it until it attains maturity; in its small state, it is considered rather a luxury by the New Zealanders; it is very watery, but, with a little assistance from butter and pepper, it becomes a very passable food, and I should imagine a very wholesome one.

“There is also a kind of spruce-tree, from which Captain Cook made beer; a tea-tree, which forms a substitute for tea; wild celery, and a great quantity of herbs.”

#### FISH.

ONE of the chief sources of food and of natural wealth which New Zealand possesses, consists in the abundance and variety of the fish which frequent its coasts. Wherever he went, Captain Cook, in his different visits to the islands, was amply supplied with this description of food, of which he says, that six men, with hooks and lines, would in some places catch daily enough to serve the whole ship's company. Among the different species which are described as being found, we may mention mackerel, lobsters, cray-fish, a sort called by the sailors coal-fish, which Cook says was both larger and finer than

any he had seen before, and was, in the opinion of most on board, the highest luxury the sea afforded them; the herring, the flounder, and a fish resembling the salmon. To these may be added, besides many species of shell-fish, mussels, cockles, and oysters. Some parts of the whale are greatly prized by the natives as a delicacy\*. The New Zealanders are extremely expert in fishing. They are also admirable divers; and Rutherford states that they will bring up live fish from the deepest waters with the greatest certainty.

"We have," says Mr. Yate, "a rich supply of excellent salt water fish; but nothing more than eels in any of the fresh water streams or lakes in New Zealand. Those most plentiful, and of greatest note are, soles, mackerel, cod fish, a species of salmon, whiting, snapper, mullet, bream, skate, gurnards, and a few smaller kinds, some not so large as a sprat; with an abundance of cray-fish, oysters, shrimps, prawns, mussels, and cockles. An immensely large mussel, measuring from eleven to thirteen inches, is found in great abundance at Kaipara, a harbour on the western coast; and some few of this fish are picked up in the Bay of Islands. These inhabitants of the deep form a never-failing resource for the supply of native food: but fishing

\* We observe that along the Bay of Biscay, where whale fishing was first prosecuted as a regular commercial pursuit, "a tithe" was laid upon the *tongues of whales*, as a highly esteemed species of food. See *Mémoire sur l'Antiquité de la Pêche de la Baleine*, par Noël. Paris, 1795.



is now not much regarded, except in the mackerel season, when several tribes go together to the little creeks where these fish frequent, and always succeed in capturing some hundreds of thousands before they return, the greater part of which they preserve for winter stock. They always catch these fish in the darkest nights, when they are able to see the direction the shoal takes, from the phosphorescent appearance which their motion causes upon the water. They surround them with their nets, which are several hundred yards long, and drag them in vast numbers to the shore, where the contents are regularly divided among the people to whom the net belonged.

“ They have a method of drying eels, which makes them very delicious, and causes them to keep good for many months. When dried, they require no further cooking, but are ready to be eaten on the removal of the skin. They tie them in rows, between six small sticks; and place them over a very slow and smoking fire, where they remain for several days; by which means the fat does not ooze through, nor any of the rich-juices escape, and the full flavour of the eel is preserved for a length of time, as good as though just taken out of the water. Their method of preparing the mackerel is different from this: when taken, it is gutted, thoroughly washed with sea water, and hung up to drain; it is afterwards put into the oven and half cooked, then placed upon a wattled stage, about ten feet from the ground, under which burns a good strong fire during the night, but which is quenched by day, that the fish

may be dried in the sun. The mackerel thus prepared eat very short, and are a favourite winter food amongst the great folks of the land. They also prepare oysters, cockles, large and small mussels, and other shell-fish, in the same way; only that, when taken out of the oven, they are no more exposed to the action of fire, but threaded on a piece of flax, and hung upon the branches of trees to dry.

“ Their fishing-nets are made with flax, merely split into narrow shreds and welted: the meshes are tied very securely, and of a size according to the ground upon which they are to be either cast or dragged: they vary in length from twenty to two or three hundred yards. They have small landing-nets, fixed upon the end of a pole, for the purpose of taking cray fish; and when, with their feet, they have discovered where their object lies, they put the mouth of the net to the tail of the fish, and kick him into it. Shrimps are caught in great abundance with a small common natives’ basket or pail. They mostly kill the eel on the salt water mud-banks with the spear. A large torch made of flax tied together, with a little resin from the Kauri tree placed in the centre, is set fire to, and carried before the man whose office it is to spear the fish. The light of the torch attracts the eels from their hiding-places, and they become an easy prey to the pursuer: the darkest nights are chosen for this purpose.”

## BIRDS.

NEW ZEALAND can boast of a great variety of birds: pigeons of great size and fine flavour, wild ducks, parrots, parroquets, &c. &c. The singing birds are much admired. "Nothing," says Mr. Yate, "can possibly exceed the exquisiteness of a morning concert, as performed in the ample woods of these islands. One of the greatest treats I enjoy is to be awakened in my tent by the loud and lovely voices of the only musicians I have met with since I left the lark and the nightingale behind us in England. Their song is too sweet to be of long continuance; at the first dawn of day it commences, and gradually heightens as the light increases; but, no sooner does the sun appear, gilding the mountains with his beams, than the performers, one after another, retire, and all the lovely sounds die away into profound silence." Captain Cook says, "The ship lay at the distance of somewhat less than a quarter of a mile from the shore (in Queen Charlotte's Sound), and in the morning we were awakened by the singing of the birds; the number was incredible, and they seemed to strain their throats in emulation of each other. This wild melody was infinitely superior to any that we had ever heard of the same kind; it seemed to be like small bells most exquisitely tuned; and perhaps the distance, and the water between, might be no small advantage to the sound. Upon inquiry we found that the birds here always began to sing about two hours after midnight, and

continuing their music till sun-rise, were, like our nightingales, silent the rest of the day."

*Tui*.—This remarkable bird, from the versatility of its talent for imitation, has, by some, been called the "Mocking Bird;" and, from its peculiar plumage, has by others been denominated "the Parson Bird." It is so restless in its disposition as to seem incapable of remaining in one situation, or unemployed, for a single moment. There is not a note of any bird of the woods but what it exactly imitates; and, when confined in a cage, it learns with great ease and correctness to speak long sentences. It imitates dogs, cats, turkeys, geese, and, in fact, every sound which is repeated a few times in its hearing. Its size is that of the thrush; and its plumage, a beautiful glossy black, with a few very fine white hairy feathers scattered about the head and breast, a few stronger ones about the nostrils, and two small clusters of long white feathers hanging down from the neck upon the breast, resembling a pair of clerical bands. Its eye is penetrating, and its voice peculiarly mellow. Its general food is flies and small insects, which it is very expert in catching, supplying itself in a very short time with great abundance. It also feeds upon the berries of various plants, and will not reject earth-worms. This bird seems to associate with every other warbler of the woods; and, next to the ground-lark, is found in the greatest number of all the birds in New Zealand. It is delicious eating. It seems to be of a tender constitution,

short lived, and not able to bear the extremes of heat or cold\*.

*Pouasiero*, a Parrot, or Parroquet. Of these birds there are several kinds, all of them small, though differing in size; and, with the exception of the Kaka, are nearly the same in plumage; a bright green, yellow or red under the throat and tail, and red or yellow about the head. They seem to differ nothing from the parrots of New South Wales and the East in their general character, being mischievous, chattering, and fond of imitation. They build their nests in holes of trees, and associate in flocks.

*Kaka*, a bird of the parrot kind, much larger than any other New Zealand parrot, but possessing all their mischievous qualities, and capable of learning to imitate the human voice to an astonishing degree. Its feathers are of a dark russet colour; round the neck, upon the thighs, and under the tail, beautifully tinged and spotted with deep red. It has a large round dark eye, and the feathers encircling it are shaded with a mixture of yellow and red. This bird feeds upon all kinds of fruit, berries, and farinaceous roots. It bites holes in trees, in which it makes its nest; laying four, and sometimes five eggs, perfectly white. Generally three of these birds are found together in the same hole, one male and two

\* A fine specimen of this bird was presented, through the kindness of the Rev. Mr. White, by the New Zealand Association, to the Zoological Society, in October, 1837.

females; and during the season of incubation, the nests, though separated, are so close together that either of the mother birds can sit upon the eggs, feed her neighbour's young, and cover them with one of her wings, without leaving her own nest, or neglecting her own offspring. The cry of this bird, when ranging at large in the woods, is harsh and disagreeable in the extreme.

*Parera*, or Wild-Duck. These birds exactly resemble the common English wild-duck. They are of a fine flavour, and abound in all the rivers and lakes in New Zealand. In the Thames they are particularly tame, and plentiful. In almost every other river, north of the Thames, they are remarkable for their timidity and wildness.

*Piwakawaha*, or *Tirakaraka*. This restless little bird is continually on the wing, or hopping from twig to twig. It has a head like the bullfinch, with one black and one white streak under the neck, coming to a point in the centre of the throat. Its wings are very sharp and pointed, and as it hops from spray to spray, it spreads its tail in the form of a fan. Its plumage is black and white; and its food flies and small leaf insects, which it pursues and catches with astonishing rapidity. It is a very bold and daring bird, and will fly so close to you, as to allow you to strike it down or catch it with the hand. The natives seldom harm them, as they destroy so many sandflies and musquitoes.

*Kiwi*. The most remarkable and curious bird in New Zealand. It is about the size of a three

months' old turkey, and is covered with feathers, coarse, long, and slender, similar to those of the emus of New Holland: its beak is precisely the same as that of the curlew, and is used to thrust into the ground for earth-worms, upon which it feeds; the eyes are always blinking; the head is small in proportion to the bird, and from the nostrils grow out several long, black hairs, or feelers, like the whiskers of a cat; its legs are short, remarkably strong for the size of the bird, and are of the gallinaceous character. It has no appearance of either wing or tail. It makes a kind of hissing noise when in search of prey, and strikes the ground with its strong heavy feet, to rouse the earth-worms, and put them in motion. Its sense of smelling appears to be very acute. These birds hide themselves during the day, and come out of their retreats, which are generally small holes in the earth, or under stones, at night, to seek for their food. They run very fast, and are only to be caught by dogs, by torch-light, which they sometimes kick and bruise severely. They are highly prized, when taken, which is very rarely, by the natives, and their skins are kept until a sufficient number are collected to make a garment. I have only seen one garment made of the skins of this bird, during my six years and-a-half residence in New Zealand; and no consideration would induce the man to whom it belonged to part with it. The flesh is black, sinewy, tough, and tasteless. There are but few of these birds to be met with north of Hikurangi, a large

mountain at the East Cape ; but in this place they abound, and are generally larger than in any other part of the island. A fine specimen of this extraordinary bird, brought to this country by the Rev. Mr. White, has been also presented to the Zoological Society, in October, 1837.

*Huia.* This bird is found only in the mountainous districts of Taranaki, and farther south than Waipu, or the East Cape. It is a black bird, about the size of a nightingale, with long, slender, yellowish legs and feet. The plumage is of a glossy black, and very fine : it has, for its tail, four long, broad, black feathers, tipped with white at the extremity, which gives it a very lively appearance. These feathers are much valued by the natives, and are sent as presents to the natives of the Bay of Islands, to ornament their hair, on grand occasions, or when going out to battle. The most remarkable feature in the appearance of this bird is the form of its beak, which is slender, and resolves itself into an exact semicircle. It resides in deep long grass ; its food is worms and insects, with a small berry called *ponga*. After the skin is taken off, which is always done for the sake of wearing a tuft of feathers in the ear, the flesh is delicious.

*Pukeko*, a species of water-hen, the size of a well-grown capon. It resides in the swamps ; has very long red legs, with three long toes and one short toe on each foot. The eye is particularly small ; the beak broad, very strong, and of a deep crimson ; the forehead bare of feathers, and of the same deep



crimson colour as the beak. The plumage of this bird is rather coarse, of a dark shaded brown, tinged with green; except the neck and breast, which are of a deep and brilliant purple; it has also a small tuft of fine white feathers under the tail, which is very short. These birds are not strong in the wing, but sometimes fly from their native retreats in the morasses, and rob the potato-fields nearest their abode, at which time they are easily snared, and great numbers taken. The New Zealanders say the flesh is coarse and bitter, and is rejected by them as food.

*Kukupa*, a large wood-pigeon, very plentiful in New Zealand. This is one of the most beautiful birds the country possesses. It is much larger than the largest wild or tame pigeons in England, and has a plumage unrivalled among the extensive family of doves for splendour and variety; green, purple, and gold are, however, the prevailing colours. It is a heavy-flying bird, which makes it an easy prey to the hawks, with which the woods abound. They are easily killed with a spear or a musket, and if two birds are found upon the same tree, they are either so sluggish or stupid as not to fly when one is either killed or wounded. They feed upon the berries of the miro, which are most delicious eating, and in season from January to June. The natives destroy vast numbers of these birds, and value them much, on account of both the quantity and quality of their flesh.

“I am not aware that there are any sea birds, or

birds which are confined to the beach, that are peculiar to New Zealand. The rocks in the bays and rivers abound with feathered inhabitants, who come to make their nests, and rear their young. We have the petrel, cormorant, curlew, a great variety of the shag and the albatross, the gannet and the penguin, the great auk and tern, with all the variety of gulls. In one of my trips, I have seen the albatross caught of an immense size, measuring from tip to tip of the wing, sixteen, and from that to nineteen feet, with a plumage most splendidly profuse, white tinged with light pink. The natives of New Zealand are very anxious to obtain these birds on account of their feathers. They will remain out in their canoes many days, and think themselves amply repaid if they should shoot or otherwise take one. The down on the breast is the part most sought after. They skin the bird, and hang the skin, with the feathers on it, to dry in the sun, then cut the feathers off to ornament their canoes, and cut into round tufts the skin with the down on, which they place in their ears, the beautiful whiteness of the down forming a striking contrast to the dirty face and black hair of the wearer. The gannet and the penguin are the other birds in the greatest request for their feathers. All the war canoes are ornamented from stem to stern; and when the feathers are first laid on, look remarkably neat. Those with which the handles of clubs are ornamented, are taken from under the wing of the kaka, or great brown parrot."

## SECTION VII.

## TRADE AND SHIPPING.

**General Trade and Shipping**—Number of Vessels in New Zealand harbours during the latter months of 1836, and early in 1837—Imports to New Zealand—Exports—South Sea Whale Fishery—Number of British, American, and French ships engaged in the trade—Declining state of the Northern Whale Fishery—Flax Trade—Description of the plant—Its manufacture by the natives, and uses; improvements in its manufacture, and experiments—Rapid increase of trade—Timber of New Zealand—Several descriptions of the Cowdy tree—The various kinds of Timber described by Mr. Yate—Capabilities of New Zealand for growing Grain and Vines.

IN the history of a new colony, it is certainly unusual, that the original proposal for its formation should be recommended by the fact, that there is already existing within it, an important and increasing trade. This, however, is the case with New Zealand; and that to an extent that must confer on any colony formed there, at once, as soon as it is formed, the advantages of a commerce which, any where else, it might require a great many years to create and bring to the same maturity. We at once proceed to facts.

## 1. GENERAL TRADE AND SHIPPING.

We quote from the files of the *Sydney Herald*, 1<sup>st</sup> December, 1836.

"By the *Mediterranean Packet* we have received our usual shipping reports from the Bay of Islands; the following are the arrivals at that place, and the vessels reported.

"Sept. 12, *Favorite*, Bunting, Fairhaven, nineteen months out, 250 barrels sperm, 700 barrels black oil; *American*, Coffin, Nantucket, twenty-eight months, 1,000 barrels sperm oil.

"Sept. 24, *Mary and Martha*, Coffin, Plymouth, twelve months, 1,200 barrels black oil; *L'Asie*, Jay, Havre, thirteen months, 1,500 barrels black oil.

"Sept. 29, H. M. S. *Victor*, Crozier, fourteen days from Sydney.

"Oct. 8, *Lydia*, Ramsdell, Salem, thirteen months, 550 barrels.

"Oct. 11, *Columbine*, Leamington, Bay of Islands, mission schooner.

"Oct. 14, *Bolina*, Ewing, London, merchandise.

"Oct. 19, *Jane*, Barber, Sydney, seventeen months, 1,050 barrels.

"Oct. 30, *Earl Stanhope*, Salmon, Sydney, twelve months, 1,100 barrels; reports *Sir William Wallace*, Francis, 10th September, 500 barrels.

"Nov. 1, *Lucy Ann*, Richards, Sydney, ten months, 500 barrels.

"Nov. 3, *Sarah Lee*, Weeks, Bristol, eighteen months, 1,600 barrels, refitting, loss of rudder.

"Nov. 4, *Nimrod*, Brown, Sydney, seven months, 500 barrels; *Harriett*, Christie, London, five months, clean; *Caroline*, Roberton, Hobart Town, eight months, 150 barrels sperm, and 700 barrels black oil.

"Nov. 7, *Seringapatam*, Wright, London, twenty-two months, 1,200 barrels, refitting; the *Seringapatam*, from Japan, reports the *Bombay*, of London, all well; *Psyche*, Norris, of Sydney, 500 barrels, ten months out; *Pantheon*, 300 barrels, ten months; *Cadmus*, 1,450 barrels, twenty months; *Station*, 1,100 barrels, twenty-five months; *Raffles*, 1,000 barrels, twenty-four months; and *Ploughboy*, 1,800 barrels, twenty-seven months.

"Nov. 8, *Friendship*, West, Fairhaven, fifteen months, 700 barrels sperm, 2,000 barrels black oil, refitting; *Clarkstone*, Allen, Sydney, eighteen months, 1,400 barrels.

"Nov. 12, *Harlequin*, Anderson, Sydney, merchandise, seven days from Sydney; *Industry*, Skelton, of Hokianga, merchandise, twenty days from Sydney."

*Sydney Herald*, 23rd January, 1837.—"Our correspondent at the Bay of Islands, sends us the following shipping news.

"Nov. 11, *Cherrot*, Bateman, of London; *Marian Watson*, of Sydney, sundries; *Criterion*, Bridge, of America, sundries; *Henry Freeling*, King, with missionaries; *Roger Williams*, Mayhew, of America, 1,100 barrels.

"Dec. 1, *Elizabeth*, Foulcr, 1,700 barrels; *Erie*, Dennis, of America, 1,500 barrels; *Psyche*, Norris, of Sydney, 1,050 barrels; *Betsy*, Irving, 1,700 barrels; *Mary*, Dryburgh, of Sydney, 1,600 barrels; *Guide*, Banks, 500 barrels; *Wolf*, Evans, 800 barrels; *Archal*, Brend, 1,000 barrels.

"Dec. 15, *Dartmouth*, Starback, of America, 100 barrels.

"Dec. 21, *Vestal*, Taylor, from Sydney to London, put in leaky; *Montreal*, Stavors, of London, 1,700 barrels; *Sun*, How, of London, 800 barrels."

"Whaling vessels at the Bay of Islands on the 14th December, 1836.

"*Clarkstone*, 1,400 barrels sperm, resumed her trip on the 17th.

"*Caroline*, of Hobart Town, 900 barrels of black oil, with a loss of cable and anchor, having had to slip therefrom during the late heavy weather, when whaling at Manna.

"*Harriet*, direct from London; her commander, during the passage from England, contracted illness, which obliged him to remain at the Bay, attended by his surgeon. On the 15th she sailed thence for the whaling grounds, under the command of a Mr. Rider, the chief officer.

"*Earl Stanhope*, 1,100 barrels sperm; *Lucy Ann*, 500 barrels, she resumed her trip on the 20th inst.; *Nimrod*, 500 barrels; *Seringapatam*, 1,200 barrels, out twenty-three months from London.

"American whalers thereat.—*Martha*, *Friendship*, and *Sarah Lee*; the latter vessel having completed her cargo at Banks's Peninsula (Akeroa harbour), was proceeding therefrom towards the Bay, to procure supplies for the homeward-bound passage. Some time prior to her arriving she lost her rudder,

the pintles and gudgeons being iron, had corroded in consequence thereof; they had been reduced to extremities. For the lapse of a fortnight and upwards, all they had to subsist on, was half a biscuit and little molasses per diem per man.

"The schooners *Industry* and *Harlequin* arrived at the Bay on the 12th inst."

*Sydney Herald*, 19th January, 1837.—"The following Sydney whalers had been at the Bay of Islands previous to the sailing of the *Guide*.

"*Wolf*, 800 barrels, with part of her crew mutinous; *Mary*, Dryborough, twenty-five months out, 1,600 barrels; *Psyche*, Norris, ten months out, 1,100 barrels, sailed from the Bay, December 24th; and *Tamar*, *Clapham*, sixteen months out, 950 barrels.

"The *Betsy*, Irvine, with 1,700 barrels; the *Narwhal*, Brend, (London ship), twelve months out, 950 barrels; the *Dartmouth*, (American), six months out, 110 barrels; the *Marian*, Watson, with crew in a state of mutiny, and the *Currency Lass*, schooners, were in the Bay when the *Guide* left. The *Currency Lass* was to sail for Sydney two days after the *Guide*, and had on board the whole of the mails. The *Marian Watson*, was also to follow for this port. The ship *Vestal*, which left this port for London, put into the Bay of Islands on the 20th of last month, in a leaky state, seventeen days from Sydney. A whaler from Scotland was coming into the Bay when the *Guide* left, commanded by Captain Harvey, late of the *Venus*.

*From the Sydney Herald, 26th January, 1837.*

“WHALING NEWS.—We have been handed a list of all the vessels seen by the *Marian Watson*, during her recent cruise about New Zealand; but most of them have already been reported in *Herald*. The *Genii*, Catlin, was at Otago September 10, with 40 tuns black, and 50 barrels sperm oil; also the *Columbus*, Ellis, with 2,200 barrels black, and 700 barrels sperm oil: the shore party at this place had procured, at that time, 150 tuns of oil. At the Bluff, August 27, the *Gratitude*, Fisher, with 2,100 barrels black, and 100 barrels sperm oil; the *Friendship*, West, was at Port Cooper on the 17th of September, with 2,300 barrels black, and 700 barrels sperm oil; also the *Nile*, with 2,500 barrels full. Messrs. Jones and Palmer's gangs, at Preservation Bay, had procured 140 tuns of oil about the latter end of August. The master of the *Marian Watson* reports at the Bay of Islands, the *Bombay*, London ship, with 250 barrels; *Hope*, of London, 700 barrels; and the *Chieftain*, Harvey, about the same success. Spoke the *Psyche*, Norris, on the 12th of January, no fish since she left the Bay of Islands; also, on the same day, *Ansley Gibbs*, of Fairhaven, bound for the Bay.

“SHIP NEWS.—The missionary schooner, *Henry Freeling*, may be hourly expected in Sydney, as she was to sail from the Bay of Islands, a few days after the *Marian Watson*.

“The *Martha*, from Poverty Bay, New Zealand, brings no news, having seen no vessels for some time



since, except a whaler, with black masts, (supposed to be the *Fame*), a few days ago, off the Three Kings.

"The *Vestal*, Taylor, which put into the Bay of Islands, bound from Sydney to London, had repaired and resumed her voyage on the 3rd instant; one of her passengers left at the Bay, and has come up in the *Marian Watson*. The *Vestal* takes home a cargo valued at upwards of 2000*l.*, and her mail is one of the largest that has left the port for some time."

*From the Sydney Herald, 6th February, 1837.*

"We have been obligingly favoured with the following list of the arrivals at the Bay of Islands:—

	Vessel.	Master.	Barrels.	Months out.
Jan. 1.	Bombay,	Lawson, ..	200 ..	11
7.	Chieftain,	Howey, ..	800 ..	17
	Hope,	Riley, ..	800 ..	23
10.	William Hamilton,	Swain, ..	3,800 ..	30
13.	Ploughboy,	Brown, ..	1,800 ..	29
	Answell Gibbs,	Pease, ..	500 ..	13
15.	Ganges,	King, ..	80 ..	10
17.	Nassau,	Sampson, ..	2,400 ..	37
	Japan,	Hellior, ..	1,700 ..	28
	Bolina,	Ewing, ..		
18.	Newbury,	Starbuck, ..	2,900 ..	29
	Wicasset,	Macy, ..	2,300 ..	32
20.	Tybe,	Rogers, ..		
	Normalul,	Taber, ..	600 ..	
	Cadmus,	Cramel, ..	1,800 ..	19

Mermaid, American brig, with merchandize, 105 days from the United States.

Sir William Wallace, 650 barrels, sent in a boat on 18th Jan.

The Newbury Port, spoke the Gladstone of London, with 350 barrels.

“ Since the above was written, we received our New Zealand correspondent’s report, which contains the following additional arrivals at the Bay of Islands :—

Jan. 21. Franklin,	Morton, ..	1,000	..	33
Parker,	American, ..	800	..	15
Puzy Hall,	Newby, ..	1,700	..	38

“ By the *Bolina*, from New Zealand, we learn that there were fourteen American whalers in the Bay of Islands. Captain Finnis, of the *William Wallace*, had been off the Bay. The *Roslyn Castle* was going into the Bay as the *Bolina* was sailing out; and a schooner was off the Bay of Islands same day, supposed to be the *Minerva* of Sydney. There is no news whatever by the *Micmac*, from Preservation Bay, New Zealand.”

*From the Sydney Herald, 11th May, 1837.*

“ WE have received the following from our Bay of Islands’ correspondent :—

#### SYDNEY VESSELS ARRIVED.

- Jan. 15. *Minerva*, with sundries, from Sydney.  
 Normalul, 550 barrels, 10 months out.  
 William Wallace, 800 barrels, 12 months out.
24. Sir David Ogleby, with sundries, from Sydney.
- Mar. 6. *Nimrod*, 1,050 barrels, 10½ months out.  
*Roslyn Castle*, 900 barrels, 9 months out.  
*Lady Leith*, 400 barrels, 4 months out.  
 Currency Lass, Pyramus, and Jess, from Sydney,  
 with sundries.

## LONDON SHIPS ARRIVED.

	Vessels.	Barrels.	Months out.
Jan. 19.	Puzey Hall, . .	1,900	40
31.	Elizabeth, . .	600	12
Feb. 5.	Gladstones, . .	450	15
17.	Walmer, . .	2,266	30
	Jane and Eliza, . .	clean	4
	Achilles, . .	750	23

## AMERICAN VESSELS ARRIVED.

Jan. 15.	Japan, . .	1,700	28
	Newbury, . .	2,800	29
	Nassau, . .	2,400	37
	Wycasset, . .	2,300	32
	William Wirt, . .	2,500	37
	Rambler, . .	900	17
	Clarkson, . .	2,700	28
	Pacific, . .	1,800	30
	Coggershall, . .	850	17
	Mary Mitchell, . .	1,400	18
	Navy, . .	3,000	18
	Christopher, . .	2,800	28
	Mount Vernon, . .	1,200	16
Feb. 20.	Samuel, . .	3,700	17
	Vineyard, . .	300	6
	Mechanic, . .	650	7
March 5.	James Munro, . .	1,350	28
	Rulend Mitchel, . .	1,050	20
	Envoy, . .	1,900	38
	Isabella, . .	1,900	18
	South Boston, . .	3,000	20
	James Stewart, . .	3,500	19
	Cheviot, . .	500	7
15.	Beaver, . .	1,600	20
	Fame, . .	850	8

These shipping lists, extensive as they are, give no adequate notion of the extent of shipping engaged in trade in the seas that surround New Zealand. They are chiefly a list from the Bay of Islands alone; there is no list of the shipping frequenting the other principal harbours, either in Cook's Straits or Stewart's Island; yet from twelve to thirty vessels have been seen, at one time, in these harbours. Moreover the list extends only to three or four of the finest months of the year, when the greater part of the whalers are on their whaling grounds. And there is still another reason for its being defective, viz., that many traders will not enter the New Zealand ports if it can be avoided, because of the total absence of any law or control, and the consequent desertion of the seamen. Of thirty whaling ships entering Cloudy Bay alone, one-third of the crews, or three hundred men, have been known to run. Such of these as are British ships, have thus their crews at once reduced below the proportion of British seamen required by the navigation laws, under a heavy penalty; and, for the want of hands, the adventure is exposed to the risk of total failure, and the future navigation of the ship to great danger.

A great proportion of the shipping in the Pacific are from these causes prevented from entering the New Zealand harbours, although, were there any police regulations in force at the seaports, the health of the crews, and the necessary refitting of the ships, after the tear and wear of long voyages, would

urgently require it. Some of the crews become mutinous, and there is no redress. The establishment of a settlement will at once put an end to these evils. The intercourse with shipping, already extensive, would then be greatly increased, and the usual benefits arise to the colony, from the sale of British manufactures and shop goods to the crews, and of sea-stores and other furnishings to the shipping.

## 2. IMPORT TRADE OF NEW ZEALAND.

The following lists of the usual cargoes shipped on adventure to New Zealand, are taken from the official returns, published in the Sydney papers :—

*From the Sydney Herald, 26th December, 1836.*

“ 1. *Lynx*, 180 tons; for New Zealand. 16 casks, 21 bags salt, 42 truss hoops, 3 packages coopers' tools, 1 package saws, 4 casks iron pots, 1 cask tin ware, 1 bale blankets, 2 tons hoop iron, 1 box clothes, 1 case pipes, a half ton pig lead, 4 kegs tobacco, 3 tons coals.”

*From the Sydney Herald, 9th January, 1837.*

“ 2. *Minerva*, 121 tons; for New Zealand. 28 casks and 20 bags flour, 7 casks porter, 9 cases and 4 casks hardware and ironmongery, 1 vice, 1 cask tar, 1 cask pitch, 1 bundle saws, 1 anchor, 1 chain, 2 bales ship chandlery, 48 bars iron, 9 coils cord and rope, 14 cases books, 10 cases wearing apparel, 2 bags coffee, 32 bags sugar, 14 cases oilman's stores,

16 casks and 7 cases wine, 7 hhds. bottled ale, 11 boxes soap, 5 packages glass, 13 bags and 10 casks salt, 1 bale prints, 4 boxes bill-hooks, 15 chests tea, 1 case silks, 1 truss trowsers, 9 packages slops, 2 cases pipes, 1 bag shoes, 18 grindstones, 2 casks flints, 1 cask bullets, 40 iron pots, 1 case muskets, 1 bag saltpetre, 10 kegs gunpowder, 1 case medicine, 1 bag paper, 1 cask paint oil, 20 barrels pork, 39 barrels beef, 36 casks bread, 4 kegs paint, 2 cans oil, 1 sugar boiler, 1 case crockery, 1 plough harrows, 2 horses, 5 rams, 1 case spices, 14 hhds. rum, 15 cases and 3 hhds. gin, 7 hhds. brandy, 48 cases liqueurs, 7 kegs and 3 baskets tobacco."

*From the Sydney Herald, 23d January, 1837.*

"3. *Sir David Ogleby*, 123 tons ; *for New Zealand*. 50 kegs of gunpowder, 7 iron pots, 3 cases muskets, 40 bundles iron hoops, 6 casks and 5 bags salt, 5 packages hardware, 1 keg flints, 2 chests slops, 2 half chests shot, 1 keg tobacco, 2 hhds. rum, 1 case cigars, 29 empty chests."

*From the Sydney Herald, 30th January, 1837.*

"4. *Nimrod*, 174 tons ; *for New Zealand*. 10 barrels and 4 sacks flour, 2 barrels ale, 3 bags, 1 cask, and 6 baskets sugar, 4 boxes candles, 3 chests tea, 13 boxes apparel, 55 packages ironmongery, 2 cases haberdashery, 19 packages stationery, 11 casks porter, 32 barrels powder, 1 case shoes, 3 cases and 2 hhds. wine, 1 bag rice, 41 packages hardware, 1 keg biscuits, 1 case groceries, 16 packages slops, 5

bales sacks, 1 package, a bell, 1 cask whitening, 18 cases oilman's stores, 8 puncheons and 16 barrels rum, 12 cases and 2 hhds. gin, 2 hhds. and pipe brandy, 25 kegs tobacco, 1 cask medicines, 22 bundles spades, 2 cases pipes, 18 felling axes, 1 piece lead, 12 bundle and 77 bars iron, 72 iron pots, 20 grindstones, 1 pair bellows, 2 bundles mast iron, 12 kegs paint, 6 boxes soap, 10 cases cigars. Passengers, Gordon A. Thomson, Esq., Mrs. Irvine and family, Mrs. Harwood and family, and G. Domingo."

*From the Sydney Herald, 2d February, 1837.*

"5. *For New Zealand*, the barque *Harrier*, with whaling stores."

*From the Sydney Herald, 13th February, 1837.*

"6. *Pyramus*, 362 tons; *for Hokianga and Plymouth*. 15 bags rice, 2 chests tea, 2 boxes raisins, 1 bag sugar, 1 case and 3 casks wine, 1 barrel flour, 1 bag biscuit, 1 case beer, 1 case hardware, 9 kegs tobacco, 45 bags cowdie gum.

"Feb. 10.—7. *Draco*, 257 tons; *for New Zealand*. Original cargo from *Boston*, 50,000 bricks. Shipped at *Sydney* 30 cases liqueurs, 6 cases and 5 bales apparel, 80 tons casks, 12 muskets, 4 casks wine, 6 tin kettles, 1 case hardware."

*From the Sydney Herald, 6th February, 1837.*

"8. Exports.—*Dublin Packet*, 120 tons; *for New Zealand*. 24 casks beef, 28 casks flour, 4 chests

tea, 6 baskets sugar, 40 tons empty casks, 3 puncheons rum, 10 kegs tobacco, 5 cases gin.

"*Marian Watson*, 146 tons, M'Pherson, master ; for *New Zealand*. 2 barrels rum, 1 case gin, 5 kegs tobacco, 3 chests tea, 2 bags and 1 hhd. sugar, 8 casks pork, 12 casks beef, 2 casks salt, 1 cask peas, 100 lance poles, 12 casks bread, 100 tons empty casks, 7 casks flour."

### 3. EXPORTS FROM NEW ZEALAND.

The following lists of exports from New Zealand are also taken from official returns in the *Sydney Herald*.

*From the Sydney Herald, 26th December, 1836.*

"1. *Sir David Ogleby*, schooner, 123 tons ; from *New Zealand*. 6 tons flax, 1800 bushels maize, 2 tons bark, 150 pigs.

"Freights to New Zealand and South Sea Islands, 2*l.* to 2*l.* 10*s.* per ton.

"From New Zealand fishery, the brig *Parkinson*, with 20 tons black oil and 1 ton whalebone."

*From the Sydney Herald, 23d January, 1837.*

"2. *Currency Lass*, schooner, 90 tons, Edwards, master ; from *New Zealand*. Cargo, 40 pigs, 450 bushels maize, 23 casks pork, 12 casks fat, 11 casks black oil, 8 packages lard, 12 packages dried fish, 5 tons potatoes."

*From the Sydney Herald, 30th January, 1837.*

"3. *Martha*, brig, 121 tons, from Poverty Bay, New Zealand. 4 cases hams, 2 cases mats, 16



casks pork, 23 bundles whalebone, 2 casks oil, 1 keg 10 calabashes lard, 1130 baskets maize, 37 pigs, 30 casks pork, 1 cask pigs' cheeks, 2 casks hams, 300 baskets maize, 11 calabashes lard. Passengers, Mr. J. W. Harris, and Mr. Thomas Ralph.

"4. *Marian Watson*; same port. 46 casks black oil, 9 casks sperm oil, 114 bundles whalebone, 33 bundles rod iron, 16 casks pork, 2 casks lard. Passengers, Mr. and Mrs. Wellard, Mr. J. Brown, Mr. Moore, Miss French."

*From the Sydney Herald, 13th February, 1837.*

"5. *Botima*, barque, 244 tons, Ewing, master; from *New Zealand*. 195 pieces of timber, 320 planks, 24 casks black oil, 7 casks of sperm oil, 64 packs casks, 4 casks headings, 10 casks pork, 1 ton flax.

"6. *Micmac*, brig, 157 tons, Bruce, master; from *New Zealand*. 85 tuns black oil, 119 seal-skins."

The imports and exports of New Zealand are important, not only in a commercial view, but also as a certain test of the progress making by the population in civilization and the arts of life. There is before us "an account of merchandise expended in barter at New Zealand," by one of the traders in a trip in 1829; it consists exclusively of "powder, muskets, pistols, bullets, cartouch boxes, flints, lead," and some cases of "hatchets and nails." This is a sample of which the whole trade then was. Compare it with the imports of 1837. In every vessel trading to their ports now, the most marketable

goods are "boxes and bales of clothes, blankets, prints, haberdashery, packages of slop clothing, shoes," &c.

In the Hokianga, where, as mentioned in a preceding chapter, one-half of a congregation of one thousand New Zealanders were completely equipped in European clothes, they eagerly purchased "brushes" and "blackings." They are gradually becoming good judges of the articles they purchase; and detect and reject, with little ceremony, an inferior article.

At first they were more anxious to acquire them than skilled in their use. It is difficult not to smile over Mr. Yate's account of their earlier displays of finery. "Blankets," he says, "have nearly superseded the use of native clothing; and the introduction of them has been a general benefit to the country. The importation of other European articles of dress has much increased the wants of these people; and now almost the only articles of trade which they require from us for labour, or as payments for food, are shirts, trowsers, gowns and cotton. At times, they cut a most grotesque appearance in their new clothing; as, how many articles soever a man may possess, he will frequently manage to have them all on at once. His trowsers, perhaps, will be tied round his neck, his shirt put on as trowsers, and his jacket the wrong way before, or turned inside out. The women, if they happen to have two or three gowns, will put them all on; and they will manage so to arrange their dress as to have

some part of each article visible. I am now alluding not to those that reside in the mission families, but to those who are living in their own native villages. I have seen a person come into the chapel, at whose monstrous appearance I had the greatest difficulty to restrain a smile. The sleeves of an old gown had been drawn on as a pair of stockings; two small baskets fastened on the feet as shoes; and one gown over another so placed that you could see the flounce of one, the body of a second, the sleeves of a third, and the collar of a fourth, with a piece of an old striped shirt thrown carelessly over as a shawl, or a pair of trowsers hung round the neck as a boa; but so arranged, as not to conceal any other article of dress. I have seen a person thus decked and adorned enter a chapel in the midst of service, without exciting the slightest attention from the assembled congregation, to whom it did not appear at all strange; but it is now very seldom, even in the most distant villages, that we meet with any specimens of this kind; as we have invariably endeavoured to correct their taste; and the wives of the missionaries, when supplying them with these articles, have given them directions how to wear them."

They are becoming very careful of their clothes, and consequently improved in their habits of cleanliness and health. Accordingly, "empty chests" to keep them in, and "boxes of soap," are to be found among their imports. In their domestic arrangements, they are gradually learning to attend

to the preparation of their food, and to their home comforts. They purchase, in small quantities, tea, sugar, biscuits, flour. Ironmongery is in great request; iron pots of different kinds; some tin wares, and a little crockery; spades for the cultivation of their ground, bill-hooks, axes, and saws. We observe in the same lists, fourteen cases of books, probably the missionary translations; and nineteen cases of stationery.

The exports bartered in 1829 for the warlike cargo we have already alluded to, were confined to timber and flax, which still form, and will long form, the staple exports of the country, some potatoes and pigs. In 1837, they supply the fleet of shipping that crowd their harbours with fresh provisions and a great variety of vegetables; and they export, besides timber and flax, mats, bark, quantities of maize, potatoes, fat and lard, pigs, pork, hams, dried fish, seal-skins, gum. The oils and whale-bone exported are assumed to belong to the whaling ships.

“The chief trade with the natives (says a correspondent of the *Colonist*, of date 4th February, 1834,) is provisions, which can be procured as cheap from them as we could grow them; the price of a basket of potatoes (sixty pounds weight) is a fig of tobacco; for a basket of Indian corn, or the same weight in cob, the same price; pigs vary in price, according to the demand for them; but a good blanket will purchase the best pig in the island.

The goods they take in barter, and in the purchase of land, are muskets, blankets, lead, shot, hoes, spades, and tobacco, which latter is the circulating medium of the island; and it is as impossible to travel without it in New Zealand as it is in any other part of the world without money. Europeans, of course, require goods of every description, and pay for them in planks and boards; and a very respectable gentleman residing on the Hokianga assured me, that complaints of the want of credit and honour are unknown, and consequently not apprehended."

#### 4. SOUTHERN WHALE FISHERY.

THERE were engaged in this trade, in 1836, 95 British ships, of about 37,000 tonnage, and carrying about 3,400 men. There was imported during that year, 7,001 tuns sperm oil, at 80*l.* per tun, and 4,279 tuns black, or common whale oil, at 32*l.* per tun. And this year is as nearly as possible an average of the last ten years.

Of the sperm oil, there was imported in British ships 4,285 tuns; and of the black oil, 99 tuns, making together 4,384 tuns. While there was imported, in colonial ships, of the sperm oil, 2716 tuns; and of the black oil, 4,180 tons, together 6,896, exceeding the imports in British ships in the proportions of 7 to 4.

It appears from the Supplement for 1836 to M'Culloch's *Dictionary of Commerce*; that since

1830, the quantities of oil imported in British and colonial ships stand as follows:—

Year	Sperm Oil.		Black Oil.	
	British.	Colonial.	British.	Colonial.
1830	4,157	498	419	904
1831	5,939	1,576	192	1,462
1832	5,576	1,589	402	1,785
1833	3,451	2,608	220	2,245
1834	4,021	2,716	149	2,394
1835	5,631	2,260	311	3,137
1836	4,285	2,716	99	4,180

From these tables it appears that, while the quantity of sperm oil imported in British vessels has not decreased materially since 1830, the quantity imported in colonial ships has increased from 498 to 2,716 tons. And during the same period, while the quantity of black oil imported in British ships has decreased from 419 to 99 tons, the quantity imported in colonial ships has increased from 904 to 4,180 tons\*.

It is also the fact, that while the number of British vessels engaged in the trade has been stationary, or rather decreasing, the number of Sydney vessels, exclusive of those of Van Diemen's Land, has increased from two in 1823, from five or six in 1826, to twenty-six in 1830, and in 1834 to "little short of one hundred."

In 1834, the number of American ships engaged

\* These details for 1835 and 1836 have been obligingly communicated by an eminent house which has been engaged in this trade since its commencement.

in this trade was 273, the tonnage exceeded 106,000, and the seamen and navigators employed exceeded 9000; being about three times the extent of the British trade.

There are twelve or fifteen French ships also engaged in this trade.

The remarks suggested by a cursory view of these details are, in the first place, that New Zealand is occasionally visited at present by a great proportion of this extensive shipping trade, and assuredly would be visited by all of them, were there established a well-conducted colony, provided with regular supplies and stores, and the proper materials for repairs and outfit. And secondly, it is ascertained, by the steady and rapid extension of the colonial trade, that the South Sea fishery is already in a state of transition from the ports of Europe to its natural seat in the ports of the Southern Ocean. And lastly, that whatever may be the facilities for conducting this trade, at present enjoyed by other colonies, they will be possessed by New Zealand in a greater degree. The ports of these colonies are not visited, like the harbours of New Zealand, by the whalers of Great Britain, America, and France. New Zealand is the head-quarters, both for the shipping of these countries, and also for the whalers of the colonies. The colonists have whaling and sealing parties located in its different bays; it is, in fact, more advantageous for the colonies, and will save a great outlay of capital to them, to carry on their fishing operations from New Zealand, than

from their own ports; and if the South Sea whale-fishery be continued by British and American capital, it must be so invested and applied as to enjoy the benefit and facilities which must be afforded to the trade by the proposed colony on New Zealand.

It may be noticed, that, from the disastrous voyages of late years, the ships and tonnage employed in the Northern whale-fishery of black oil have fallen off about a half since 1821; whilst the colonial trade in South Sea black oil has, since 1830, increased from 904 to 4,180 tons, with the advantage of being conducted in a fine climate and an open sea.

## 5. FLAX.

THE next staple article of trade to be noticed is the New Zealand flax, the *Phormium tenax* of Linnaeus. This plant is repeatedly noticed by all persons visiting the island, from Cook to the present day. It grows everywhere; along the shores, on the banks of the rivers, in the swamps, over hundreds of miles of plains, in the forests, and for a considerable way up the hills. It springs up from the earth in bunches or tufts, with sedge-like leaves, bearing, on a long stalk, yellowish, and, a variety of it, reddish flowers, which give place to long roundish pods, filled with very fine shining black seeds. It grows to the height generally of five or seven feet, and in the rich vales of the Wykato country it rises still higher. There are seven varieties of it already discovered in New Zealand. Of these, one is particularly de-



scribed as remarkable for the facility with which its boon, or useless vegetable matter, admits of being separated from the fibres. Fibre of a peculiarly silky lustre and softness is also said to be produced from another species, which is understood to grow in the more southern parts of the country. It appears that it has been brought to blossom, though imperfectly, in the neighbourhood of London; and in France it is said to have been cultivated with great success by MM. Freycinet and Fajjas St. Fond. Under the culture of the former of these gentlemen, it grew, in 1813, to the height of seven feet six lines, the stalk being three inches and four lines in circumference at the base, and two inches and a half, half way up. Upon one stalk he had one hundred and nine flowers, of a greenish yellow colour; and he had made some very strong ropes from the leaves, from which he had obtained the flax by a very simple process.

It has been cultivated in this country, and an attempt was made to introduce it on an extensive scale in the south of Ireland. It failed, but no authentic account of this interesting experiment has been obtained. It is said to have withstood the winter of Inverness-shire in the open border, and to have flowered lately near Birmingham. There are several fine specimens in this neighbourhood, in the possession of William Burnley, Esq., Stamford.

According to Rutherford, the natives, after having cut it down, and brought it home green in bundles, in which state it is called horadu, scrape it with a

large mussel shell, and take the heart out of it, splitting it with the nails of their thumbs, which, for that purpose, they keep very long. It would seem, however, that the natives have made instruments for dressing this flax, not very dissimilar to the tools of our own wool-combers. The outside they throw away, and the rest they spread out for several days in the sun to dry, which makes it as white as snow. In this prepared state it is, he says, called mooka. They spin it, he adds, in a double thread, with the hand on the thigh, and then work it into mats, also by the hand; three women may work on one mat at a time. Mr. Nicholas, on one occasion, saw Duaterra's head wife employed in weaving. The mat on which she was engaged was one of open texture, and "she performed her work," says the author, "with wooden pegs stuck in the ground at equal distances from each other; to which, having tied the threads that formed the woof, she took up six threads with the two composing the warp, knotting them carefully together." It was astonishing, he says, with what dexterity and quickness she handled the threads, and how well executed was her performance. He was assured that another mat which he saw, and which was woven with elaborate ingenuity and elegance, could not have been manufactured in less time than between two and three years.

The great use which the New Zealanders make of the staple commodity of their country, flax, is to convert it into garments, nets, and lines, for which

purposes it is admirably adapted. They have a great variety of garments, and names to specify each; though no difference might be observed, in some of them, by a person not used to examine them very minutely. They are all made by the women, which occupation, before the introduction of blankets, and other European articles of clothing, took up the greatest part of their time. The only tool they use consists of two small sticks to hold the garment by, and to secure the line to which the warp is fastened; it is all knotted, and the process is most tedious, requiring from three to four months close sitting to complete one of their kaitatas, the finest sort of mat which they make. This garment has a very silky appearance, great care having been taken in dressing and bleaching the flax. They are sometimes made nine feet by seven or eight, with a deep rich black and white border, fancifully worked. The natives of the south much excel the Bay of Islanders in producing this article. They are seldom worn but by persons of some consideration. The patai is a small unornamented garment, worn round the waist, and reaching down to the knees; this is generally worn by females. The korowai and tatata are two garments nearly alike in texture; they have both a number of loose strings hanging outside, which gives them a neat and comfortable appearance. The rigeri is the garment worn outside in rainy weather, and used also, when the ground is damp, as a mattress, for which it is no bad substitute. This garment is made upon the principle of thatching, and is per-

fectly impervious to rain, however heavy. A native dressed in this, when he is seated, bears no bad resemblance to a bee-hive, particularly when he perches himself upon a heap of stones, and folds his knees up to his chin. To notice, or even to name, all the varieties of clothing, would be tedious and useless, as they differ so very little as to be scarcely perceptible; we will pass them over, only observing, that male and female, master and slave, when they can afford it, are dressed much alike.

From the flax they spin excellent twine, and good strong cord; it is all done by a simple but tedious practice, that of twisting it on the thigh, by rolling it in one direction with the palm of the hand. They make an excellent cord, an inch in circumference, and some even more than that, by twisting or plaiting several small cords or threads tightly together. Their twine and fishing-lines are all strong and well made, and capable of answering all the purposes for which they are intended: these have latterly formed an article of barter. The surprise of some of the natives was very great, when they saw the facility with which the raw material was manufactured into rope by the machinery at the Waimate, as conducted by Messrs. Hamlin and Matthews. They acknowledge the superiority of the article, when thus wrought, over their own.

Some fine specimens of the native flax, and of the cloaks manufactured by them, are to be seen at the rooms of the New Zealand Association, and also at the United Service Museum.

Various experiments have been made to facilitate the operation of preparing and dressing it, and to ascertain the qualities in comparison with other flax and hemp.

It is stated in the *Annual Register* for 1819, that about the beginning of that year a favourable report had been made of the suitability of the phormium for the manufacture both of small and large ropes, after some experiments in the dock-yard at Portsmouth. The ropes turned out strong, pliable, and very silky. The notice adds, that the plant may be cut down in New Zealand three times a year, and that it may be imported to this country at the rate of eight pounds per ton, or one-seventh of the cost of hemp.

Recently it has been dressed in New South Wales, in considerable quantities; and a person employed by the Church Missionary Society to examine the process in use, writes from that country, in March, 1831, that he has been successful in various experiments which he had instituted for its improvement.

Mr. Busby also states, that, "previous to the visit of Mr. Bigge, the commissioner of inquiry, to New South Wales, quantities of the *Phormium tenax*, or New Zealand flax, had been brought to Sydney, and manufactured into every species of cordage, except cables: and Mr. Bigge observes, that 'its superiority of strength to the hemp of the Baltic has been attested, both by experiments made at Sydney, and by one that was made under his own observation in the King's Yard, Deptford.'

“ Mr. Bigge has also stated that with the means a rope-maker in Sydney ‘ had discovered, of breaking the New Zealand flax in its green state, it may be reckoned as one of the most valuable productions that the soil of New South Wales is capable of producing ;’ and he recommends ‘ that a certain number of convicts should be employed in planting the New Zealand flax, either at Emu Plains, or at any other of the government farms in New South Wales.’

“ This recommendation appears, from reasons which I have not ascertained, but probably from the slow growth of the plants in soils not naturally adapted to it, never to have been acted upon by the colonial government. Major Goulburn, the late colonial secretary, had also anticipated the greater advantages which would result to the colony, by encouraging the industry of the natives of New Zealand, in the preparation of this indigenous production of their soil, which is now ascertained to grow spontaneously in fields of inexhaustible extent, along the more southerly shores of the islands. The plant is a species of flag, and is perennial, the flaxy fibre forming the wider surface of the long leaf ; it is separated by the females, who, holding the top of the leaf between their toes, cut through the succulent matter near the top with a shell, and inserting the shell between that substance and the fibre, effect its separation by drawing the shell through the whole length of the leaf. The separation is more easily effected by a *mechanical process*, when the vegetable is fresh cut, as it

contains a gum which causes it to adhere more strongly when dry ; and I believe it was ascertained by experiments made under the direction of Major Goulburn, at Sydney, that the large proportion of feculent matter made it impossible to effect its separation by decomposition in water, without injuring the strength of the fibre."

The flax has recently been manufactured into sail-cloth, canvass, an extensive class of water-proof fabrics, suitable to the purpose of -pauling-cloths, hose, and numerous other articles, ropes and cordage. After being prepared in a particular way, experiments were made on the cloth by Mr. Marsh, practical chemist of the Royal Arsenal, Woolwich, who reported that it was "impervious to hot or cold water." He adds, in a report dated 17th March, 1834, "I then submitted it to the combined action of air and moisture, in an exposed situation, for about two years, during which period it was subjected to the usual vicissitudes of the weather, without the slightest deterioration in its properties, either as regards its flexibility, or its impermeability to moisture. I feel no hesitation in saying that other cloth, if submitted to the same ordeal, would have perished in a much shorter period."

Captain William Crozier, commercial navy, gives the following account of a severe experiment to which he subjected the cloth. He writes, of date 27th of January, 1837—"I have submitted your cloth to the following severe test against two specimens of superior Baltic cloth. The three cloths

were soaked in fresh water, and laid in the bottom of a vessel of mine, lying in the London Docks, where they remained exposed to the cold and damp air arising from the bilge water; this being a situation in the vessel where no common canvass could possibly escape mildew and rot; and, in order to subject these cloths to the most severe possible test, I suffered them to remain in this destructive element from the 14th of September, 1836, to the 21st of January, 1837, a period of four months, when I found, upon examination, that the Baltic cloth had become entirely rotten, whilst the cloth manufactured by your process proved to be entirely sound, uninjured, and perfectly free from any symptoms of mildew, peeling, or premature decay. I am of opinion, that the adoption of this sail-cloth will become the means of saving a large portion of the lives and property sacrificed at sea."

"According to the statistical returns of New South Wales," says Mr. Busby, "for the year 1828, New Zealand flax, to the extent of sixty tons, and valued at 2600*l.*, was exported from Sydney to England during that year. To what extent the trade to New Zealand has increased in the short intervening period, some idea may be formed from following facts.

"During the year 1830, according to returns taken from the Custom-House books, twenty-eight distinct vessels, averaging 110½ tons burden each, made, in the aggregate, fifty-six voyages to New Zealand, the total tonnage of vessels cleared out for



New Zealand being that year 5,888 tons. In the same year, twenty-six distinct vessels, of the average burden of 114½ tons, arrived from these islands, having made, in the aggregate, forty-six voyages inwards; their total tonnage amounting to 4,959 tons. It also appears that, of seventy-eight vessels which cleared out from Sydney for 'foreign states, South Sea Islands, and fisheries,' fifty-six were for New Zealand; and of sixty-four reported as arrived, under the same heads, forty-six were from the same place.

"These voyages were undertaken chiefly for the purpose of procuring New Zealand flax.

"The trade in flax is considered to have been extremely profitable to those who have embarked in it, and although several vessels had returned unsuccessful towards the close of last year, this was attributed to its having been the season when the natives are engaged in preparing their potato-grounds—an employment from which they will permit nothing to divert their attention. One of the oldest and most eminent merchants in Sydney, who had not hitherto been concerned in the trade, was accordingly preparing to embark in it; and those who are best acquainted with the subject affirm that a very great increase may be expected. I am informed that the merchants of Hobart Town and Launceston, in Van Diemen's Land, who have not hitherto prosecuted the New Zealand trade to any extent, have also had *their* attention roused to its advantages, and are beginning to engage in it with ardour."

## 6. TIMBER TRADE.

WE have already mentioned, more than once, the lofty forests of New Zealand. Of these, considered as a mere ornament to the country, all who have seen them speak in terms of the highest admiration. Mr. Anderson (the surgeon whom Cook took with him on board the *Resolution* in his third voyage) describes them as "flourishing with a vigour almost superior to anything that imagination can conceive, and affording an august prospect to those who are delighted with the grand and beautiful works of nature." "It is impossible," says Mr. Nicholas, "to imagine, in the wildest and most picturesque walks of nature, a sight more sublime and majestic, or which can more forcibly challenge the admiration of the traveller, than a New Zealand forest." And indeed, when we are told that the trees rise generally to the height of from eighty to a hundred feet, straight as a mast and without a branch, and are then crowned with tops of such umbrageous foliage, that the rays of the sun, in endeavouring to pierce through them, can hardly make more than a dim twilight in the lonely recesses below, so that herbage cannot grow there, and the rank soil produces nothing but a thick spread of climbing and intertwined underwood, we may conceive how imposing must be the gloomy grandeur of these gigantic and impenetrable groves. [In the woods in the neighbourhood of Poverty Bay, Cook says he found trees of above twenty different sorts, altogether ur

known to any body on board; and almost every new district which he visited afterwards presented to him a profusion of new varieties. Among those which the natives principally make use of, are the *Aurou*, from which they extract a black dye, and the *voe*, a species of cork-tree; but the trees that have as yet chiefly attracted the attention of Europeans are certain of these more lofty ones, of which we have just spoken.

These trees had attracted Cook's attention in his first voyage, as likely to prove admirably adapted for masts, if the timber, which in its original state he considered rather too heavy for that purpose, could, like that of the European pitch pine, be lightened by tapping; "they would then," he says, "be such masts as no country in Europe could produce." Crozet, however, asserts, in his account of Marion's voyage, that they found what he calls the cedar of New Zealand, its weight no heavier than the 'best Riga fir. Of late years, the attention of our own government has been turned to the capabilities of this wood, and its entire suitableness for the most important purposes of ship-building has been sufficiently ascertained. It was in order to obtain a cargo of spars for top-masts that the *Dromedary*, in which Captain Cruise sailed, was directed to proceed to New Zealand in 1820. This ship had already been provided with a fore-top-gallant mast of New Zealand timber, which had been brought to England by the *Catherine* whaler, and of which Captain Cruise says, "it was well tried during its

return to its native country, and proved itself to be, in seamen's phrase, a *stout* of first-rate quality."

According to Captain Cruise, there are two kinds of trees known in New Zealand which are fit for masts for large ships, the one of which is called by the natives *kaikaterre*, the other *cowry* or *coedy*. They both grow to an immense height without a branch; but the *cowry* seems to be the tallest, and is also to be preferred on other accounts. It is not, however, so easily procured as the other, being to be sought for on the tops of the highest hills, from which it is scarcely possible to get it conveyed to the sea-side; whereas the *kaikaterre* is found generally in low swampy ground, often on the banks of rivers, so that little difficulty, of course, is experienced in bringing it on board. It was the *cowry* which the *Dromedary* was directed, if possible, to procure: but she was obliged at last to come home with a cargo of the other timber, the *cowry* forests being found to be at too great a distance from any place of embarkation in the Bay of Islands, to make it practicable for the spars to be conveyed to the ship; and the captain having declined to go up the Shukehanga river, the banks of which were ascertained to be clothed with that tree, from an apprehension of not being able to pass the bar which lies across its mouth.

It has since been stated in the *Quarterly Review* that the spars brought from New Zealand have been "found on trial to be of equal gravity with Riga

spars, and to possess a greater degree of flexibility as well as of strength, than the very best species of fir procured from the north." "The wood of this tree," (the cōwry,) it is added, "is much finer grained than any timber of the pine tribe, and the trunks are of such a size as to serve for the main and fore-top masts of the largest three-deckers." In a note, it is said, "the *Prince Regent*, of one hundred and twenty guns, is supplied with them; they have also been used in sea-going ships, and the reports of their qualities are most favourable." The same writer also informs us that "the cowry, though coniferous, is not allied to the pine tribe, but is a species of the genus which Rumphius describes under the name of *Dammara*, which affords the pitch or resin used by the natives of the Oriental Archipelago, and which is of a different genus from that tree which in India produces the dammer." He asserts, however, that it is not very abundant in New Zealand, its growth being confined, as far as our knowledge extends, to the northward of Mercury Bay on one side of the island, and the mouth of the Waikato on the other.

"Establishments," says Mr. Busby, "have been formed for the purpose of procuring spars for shipping, and timber for house building, the timber of New Zealand being softer and more easily worked than that of New Holland. Two very handsome vessels, one of the burthen of 370 tons, and the other of the burthen of 140 tons, have also been built in

one of the rivers, by English mechanics. But in all their pursuits, the English are largely assisted by the natives."

This information is quite correct, as far as it goes, but in the Hokianga alone there were six vessels built by one establishment, and one by each of two other smaller establishments formed there. There are from thirty to forty Europeans settled in different portions, along the fertile and finely wooded banks of that noble river and its tributaries, all of whom, to a greater or less extent, are engaged in the timber trade: we formerly noticed another establishment in Pegasus Bay. There are several mercantile and other establishments in the Bay of Islands, and Cloudy Bay, and Stewart's Island.

The following account has been extracted from Mr. Lambert's work, on Pines: vol. II, p. 65.

"The *Dammara australis* may be justly ranked as one of the finest timber trees which New Zealand produces, often arising to the amazing height of one hundred and forty feet, with a diameter, near the base, of four to seven feet. Its trunk is straight and even-grained, rendering it very useful for ship masts. The tree yields, both by incision and spontaneously, vast quantities of a pure and limpid resin, which soon hardens, on exposure to the air. An extensive cabinet-maker has tried this resin, in varnishing, and declares that it is equal, if not superior, to the best copal varnish. This valuable resin is perhaps deserving of attention as an article of commerce. For the branch represented in the plate (in Mr.

Lambert's work) I am indebted to the friendship of John Dean Thompson, Esq., commissioner of the navy. It was brought home by Captain Downie, under whose orders two ships were sent by government some time ago for the purpose of procuring timber fit for ship-building. Captain Downie had the kindness to present me with a large mass of the Cowrie resin, contained in a box made of the timber, which in grain resembles the finest deal\*."

There were shipped for England, by the *Pyramus*, "45 bags of Cowrie gum," spoken of as above, so that its qualities as a varnish will immediately be ascertained.

Here follows an account from Mr. Yate's volume, of those different trees which he describes. Specimens of about thirty varieties may be seen at the rooms of the New Zealand Association. They appear adapted for every description of ship-building, cooperage, carpentering, turning, cabinet-making, and ornamental work. In the invoices, there was observed a considerable importation of "cooperage tools and iron hoops," and there seems therefore a promise that the extensive forests of the country

\* "I am indebted to my friend, John Barrow, Esq. Secretary to the Admiralty, for the following statement of a comparison which he made between a piece of Cowrie and Riga fir. A piece of Cowrie, one-and-a-half inch square, three feet long, suspended ten inches from the end, bore the weight of 1cwt. 2qrs. 15lbs. at the other end, before it broke. The piece weighed 11b. 10oz. A piece of Riga fir bore the weight of 2cwt. 2qrs. 11lbs. The piece weighed 11b. 8oz."

will become at no distant time available, and put an end to the anomalous importation, in great numbers, of "empty casks."

We shall quote the description given by Mr. Yate, of the Kewdie, or Cowry, as he mentions some new particulars.

"The first tree which I shall notice is the Kauri, (*Dammara australis*, or *Pinus Kauri*). This tree is of the genus *Pine*, and has attracted much of the attention of Europeans, on account of its magnitude, and the excellency of its wood; answering every purpose of house-building, and being excellently adapted from its size, lightness, and strength, for the topmasts of the largest East-Indiamen and men-of-war. It grows, in some of the forests, from eighty-five to ninety-five feet high, without a branch. The trunk of the tree is of immense girth, being sometimes twelve feet in diameter; and when the bark and sap are removed, the circumference of the solid heart of the log is thirty-three feet, being a diameter of eleven feet. It will scarcely be believed, by an English timber-merchant, that I have measured a Kauri tree whose circumference was forty feet eleven inches, perfectly sound throughout, the gum oozing out of it when the bark was wounded, as though it were a plant of only a few years growth. The sap of the Kauri, as indeed of every other tree in New Zealand, is the thickest on the shaded side; that is, on the south and south-west side, or that portion of the plant which faces the south or south-west: it is on that side, some-



times, seven inches thick ; while the opposite sides, those facing the north and north-east, have only five inches of sap ; and the heart, or solid part of the tree, is harder or more durable than the other side. The sap soon rots, being very succulent in its nature, and when stripped of its bark, is immediately preyed upon by a small brown worm, which reduces a great portion of it to powder. As a shrub, and during its youthful days, the Kauri is not very graceful ; it is crooked and shapeless, and has a few long, narrow, pale green leaves, scattered here and there upon its branches ; but when it comes to years of maturity, it stands unrivalled for majesty and beauty. Its top is crowned with the most splendid foliage, and its immense height raises its head far above the other trees of the forest, over which it stands the undisputed monarch, and affords, under its crown, an umbrageous retreat for many of the more humble plants. Its leaves are small, but very numerous, and not unlike those of the English box. The bark is thick, white, and smooth, and very soon hardens after the tree is cut down : if not stripped a short time after it is felled the task becomes difficult, from the pertinacity with which it adheres to the trunk. The wood is very light in its colour, is beautifully grained, planes up smooth, and otherwise works well. From the trunk of the tree oozes a gum, insoluble in water, and, I believe, in rectified spirits of wine ; also a kind of resin, which will answer the purpose of that useful article in ship-building. Both emit a strong, resinous smell : the gum is, however,

very fragrant, and is chewed by the natives, for hours together, on account of the taste which it leaves upon the tongue. The gum and resin diffuse themselves over the whole tree. The cone and the leaf are equally tinged with it, and it may be seen exuding from the tips of the leaves on the highest branches. This tree flourishes on the sides of steep hills and in the bottom of deep ravines, and always on a stiff, hard, clayey soil. The roots of the Kauri, as of every other tree in New Zealand, are very much upon the surface of the earth, with here and there a fibre striking deeply into the ground.

“Tanekaha (*Podocarpus asplenifolius*, or *Phyllocladus trichomanoides*).—This regular, beautiful, and highly ornamental tree, is found on hilly lands, or in dry shaded woods. Its general height is about forty-five feet; and its girth, or circumference, two feet. The bark is plain, and light coloured, ringed at about six inches; and forming distinct flakes up to the branches of the tree; the leaf stem is about four inches; and each one has nine or eleven small umbelliferous leaves, like those of the parsley, growing upon it. The wood is a shade darker than the Kauri; it has a closer grain, smells strongly of turpentine, is less affected with wet than any other pine, and is an exceedingly valuable wood. It is used for all kinds of outside work, such as posts, and floors for verandahs; and is much sought after for the decks of vessels. The tree is not so plentiful

as the Kauri; and is not of sufficient magnitude for masts of any but small craft.

“Totara (*Tarax*).—This tree, when full grown, is about twenty feet in circumference, and from fifty to sixty feet high in the trunk. It has a coarse light-coloured bark, very thick and heavy; and has the appearance of having been chopped through, at small intervals, with an axe. It flourishes in dry soil and on rising ground, but is sometimes found on the banks of rivers. The wood is inclining to red, splits freely, is very hard, but works well. Its foliage forms a thick handsome crown at the top of the tree, and is much like that of the yew. This tree does not appear to be subject to the same diseases as others of the same species, as it is mostly found in a very round and perfect state. Its roots are high out of the ground, and the fibres are remarkably thick and strong: they spread themselves over a great surface of earth; and are detrimental to the growth of the underwood, with which most of the forests in New Zealand abound.

“Kahikatea (*Trochocarpus*, or *Dacrydium excelsum*).—This tree only flourishes in low, swampy, or alluvial soils; and never in thick and shady woods. It has a very imposing appearance when it stands alone, having a trunk branchless for seventy or eighty feet, and then a beautiful point rising to a point; the leaves being sharp and prickly, of the same character as those of the Totara, only longer and narrower. It bears a red berry; of which the natives are per-

ticularly fond, and which has latterly become an article of barter among themselves. The first visitors to New Zealand were much disappointed in this tree. It is, what has commonly been called, the white pine; but it is of so soft and spongy a nature, as to rot in a few months, if exposed to the weather. It absorbs so much wet, that, in the damp climate of New Zealand it is almost impossible to season it; and from its having been exported, and strongly recommended for building purposes, it quickly brought the pines of this country into disrepute. Now, however, it is never cut down for use, except by those persons who are not acquainted with its nature, or who have no scruples in substituting it in the place of more durable woods, which, in many situations, it is more difficult to obtain. The tree grows with great rapidity, quickly comes to perfection, and as quickly decays.

"*Rima* (*Dacrydium cupressinum*).—This elegant tree comes to its greatest perfection in shaded woods, and in moist rich soil. Its topmost branches are not more than eighty feet from the ground; and the diameter of its trunk seldom exceeds four feet. Its foliage is remarkably graceful and beautiful, especially in its shrubby days. Its leaves are only small prickles, running up a long stem, from which, towards the top, branch out several other small stems, whose united weight causes the main stem to hang like the branches of the weeping willow, or a cluster of ostrich feathers; and the beauty of the whole is heightened by the liveliness of the colour

with which it is decorated. It has a dark scaly bark, and its wood is inclining to red, without any particular marks of grain. It is hard and difficult to work, being brittle; but its qualities are not sufficiently known, to make it, as yet, much sought after. There is, however, no doubt that it will be found a serviceable and enduring wood. It emits a strong resinous and turpentine smell; and a little resin sometimes oozes from the upper branches. The tree is plentiful in the forests, where the soil is not clayey.

“Mairi, a tree of the *Podocarpus* species, growing from forty to sixty feet high, but never arriving at a larger circumference than twelve feet. Its bark is peculiarly clean; and resembles that of a healthy young oak, or the Tanekaha, when a shrub. It produces a brittly, close-grained, durable wood, of a red colour, planes up smoothly; and appears capable of receiving a high polish. It flourishes best in rich soils, and seems to require much moisture. It has a spiral leaf, long and narrow, of a pale bright green. The wood is too brittle for the cabinet-maker, or it would not be a bad substitute for mahogany. Another objection to its use, for articles of household furniture, except fixtures, is its weight.

“Puriri (*Vitex littoralis*).—This tree, from its hardness and durability, has been denominated the New Zealand Oak; and indeed it seems to answer all the purposes of that prince of trees. The wood is of a dark brown colour, close in the grain, and takes a good polish; it splits freely, and works well; and

may be used with advantage for all outside work, as it does not injure from exposure to the damp; and twenty years experience has proved that in that time it will not rot, though in a wet soil under the ground. For ship-building it is a most valuable wood; as the injury which it has received from being perforated in various places by a large worm peculiar to the tree, does not essentially diminish its value for the timbers of ships or for the knees of boats. On first examining a Puriri log, you would be inclined to reject it, on account of the many large holes that at once present themselves to notice; but, on further examination, it is found that the perforations do not proceed from the rot, and that the wood which remains is of great value, though it must sometimes be cut up to disadvantage. These defects in the trunk of the tree make it unavailable for working up into household furniture or for boards; but no plant in New Zealand furnishes such excellent materials for the ground-plates of houses, or for posts and rails for fences; it also answers well for the wood work of a plough. It grows from fifteen to thirty feet without a branch; and varies from twelve to twenty feet in circumference. The branches are crooked, diffuse, and robust: the leaves are large, and of a deep bright green, growing three and five together; its bark is rough and gray, and is generally covered with a short dry moss; it flowers in September and October, and flourishes best in a deep rich soil. Its roots are much on the surface; and it is more liable than

any other tree to be prostrated to the earth by a gale.

“*Bewarewa* (*Knightia excelsa*).—This tree is found in dry forests, and where the soil is loose and gravelly in its texture. It flowers in November and December; and is a fine unbrageous tree, with large pale-green leaves, rough, and jagged, like a saw at the edges. The wood is beautifully variegated; being mottled with red, upon a ground of light brown. It splits freely, and were it of sufficient dimensions, would make elegant furniture, or cabinet articles. Its bark is clear, and of a light-brown colour. The height of the tree, when full grown, is from fifty to sixty feet, and its diameter from eighteen to thirty inches. From the freeness with which it splits, it is of much use for paling-fence, but never for shingles, on account of its so readily twisting with the sun: indeed, the tree is not of sufficient magnitude to answer at all the purpose of shingles. It is durable for all inside work, and would every where be considered a handsome wood.

“*Kawaka* (*Dacrydium plumosum*), is a tree growing about thirty feet high, and from one to three feet in diameter, with a rough dark bark, and a foliage not very unlike fern. It is a beautifully grained wood, close and heavy, and would make elegant picture frames, where they were required of a deep stain. It is, however, only the lower part of the trunk of the tree which is so dark and close in the grain; the higher you ascend toward the

branches, the lighter both in weight and colour, and consequently, for the purpose above-mentioned, the less valuable. The wood in the lower part of the tree much resembles the tulip wood of Moreton Bay, New South Wales, though not quite so dark and heavy. I believe it is not much known, and has never as yet been sought after, to be applied to any useful purpose.

“Miro (*Podocarpus ferruginea*).—This plant grows to the height of from forty to fifty feet, with a diameter of not more than thirty inches, except in extraordinarily large specimens. It flourishes in all the forests, and in every description of soil. It produces a fine red berry, the principal and most nourishing food of the wood pigeon during the season. The wood is smooth, close-grained, and dark, for a pine, splits freely, and has a large long grain similar to that of the mahogany. The smallness of the dimensions of this tree subtracts much from its utility as timber, to which name, perhaps, it scarcely can be said to make any pretensions. The leaf is like that of the fir tree; and its bark is clear and smooth as the bark of the ash. For durability, as a species of the pine, it far exceeds any other, and would be much sought after and preferred, were it not for the scantiness of its circumference.

“Towai, a tree of the *Podocarpus* species, with a dark brown bark, and a leaf similar to, and about the size of, the moss rose. It grows from twenty to thirty feet high, without a branch, and then becomes thickly foliated. Its bark is smooth, and similar to



that of the ash. It produces a heavy close-grained red wood, answering all the purposes of the New South Wales cedar, but much more durable and weighty. It grows in all the small forests where there is no Kauri, and where the soil is light and vegetable in its nature. This tree is also but of small dimensions, and is, consequently, generally allowed to remain an undisturbed occupier of its native woods."

Pohutukaura (*Callistemon ellipticus*).—This is a tree of remarkably robust habits, and diffuse irregular growth, and is found on the rocky shores of most of the bays and harbours of the Northern Islands of New Zealand. Indeed, it flourishes best on those rocks where it would appear impossible that a plant of such large dimensions should receive any sustenance, as nothing is visible but the barren rock, to which it has attached itself: its leaves are large and of a very deep green; in December and January it puts out large quantities of flowers of the most splendid crimson colour, larger than a good-sized rose, and of the class Polyandria, having an immense number of stamens, with a little dust clinging to the top of each. The bark of this tree is gray, and the wood brittle, hard, heavy, and dark. It is very difficult to work, from its hardness, as it breaks or turns the edges of almost all the tools used in preparing it. It receives the finest polish, and would be taken for a very handsome rosewood—as a substitute for which it answers well. I should conceive it to be one of the most durable, as well as

the darkest and hardest woods of New Zealand. It sometimes grows to four or five feet in diameter, but is crooked and misshapen.

Aki, called the *Lignum vitæ* of New Zealand, from its hardness, weight, and colour, is useless for all common purposes, and is very difficult to work. It is a crooked short tree, scarcely more than a useful shrub, being not of larger diameter than from six inches to a foot. Its wood takes the most beautiful polish, and its grain seems to be only a continuation of hard knots, which gives it a peculiar but very beautiful appearance when wrought. It resembles the tulip-wood of Australia more than any other plant I have seen. If sent to England, I doubt not but it would be a most valuable wood for making elegant cabinets and work-boxes; but the patience of the artist would be severely put to the test, from the hardness and brittleness of the material which he would have to work.

Kahikatoa (*Leptospermum scoparium*).—A tree of stunted growth, flourishing in clayey barren soils, and producing a hard red wood. From the berries which it bears, it has been designated the tea-tree. It does not grow above eighteen inches in diameter. It is sometimes used by the natives for the corner posts of their larger fences, but it would not answer for this purpose if nails were used by them, as the wood is so hard as to resist a nail of large dimensions. It is a sure sign of a barren soil when the Kahikatoa is found in plenty; for though it grows to its greatest size in rich woods, it is very rarely

seen but upon the most barren and useless plains, which will scarcely produce any other plant or shrub. It has a very small leaf, and bears a white blossom all the year round. The perfume which it exhales is very fragrant, and spreads itself for a long distance from the place where the plant grows.

Kohekohe (*Laurus kohekohe*).—A fine handsome tree, with a trunk free of branches to a height of forty feet, and a diameter of three feet, producing a fine-grained red wood, closer than the cedar, and rather heavier than that wood. Its bark is clear, it splits freely, and will no doubt answer well for all common household furniture. Its leaf has the colour, the shape, and the gloss of the laurel; and its roots are more expansive, and cover a larger surface, than those of any other tree of this country. In cutting roads through the woods, this plant forms a great obstruction, on account of the immense size and hardness of its roots.

Mahoe (*Melicytus ramiflorus*), has a thin, spiral, and elegant leaf, and grows to a height of not more than fifty feet, with a circumference of about six feet. The bark is smooth and light, and the wood which it furnishes is rather heavier than the rima; it works short, and will not take a good polish. Its habits are not robust, and it requires a rich alluvial soil to bring it to anything like perfection.

Hinau (*Dicera dentata*).—This tree is also partial to a rich alluvial soil; it grows to the height of sixty or seventy feet, having a circumference of about twelve feet. The wood of this plant is re-

markable for its whiteness, but is almost useless on account of the way in which it splits when exposed to either wet or warmth. Its chief use is, that it makes an excellent dye, either a light brown or puce colour, or a deep black, not removable by washing. The natives use it (that is, the outer skin of the bark,) for the purpose of dyeing the black threads of their garments. It only requires to be pounded and thrown into water, and the article to be dyed immersed in the infusion; of course according to the strength is the deepness of the colour. The leaf of this tree is spiral, and of a bright green; and the bark rough-looking and unsightly.

Matai (*Taxus matai*), a plant with a small yew-tree leaf, a strong smell, and a rough bark. Its wood is peculiarly coloured, being a mixture of red and white, forming a few shades deeper than the grain of the kauri. Its habits are rather robust; it prefers a rich alluvial soil; grows to a height of fifty feet; and measures in diameter from three to five feet. The wood is considered durable, and has the advantage of being easily worked; it is not, however, as yet, much known.

Rata (genus unknown). This is a fine and useful tree, producing a heavy, close-grained, durable red wood, capable of being turned to almost any purpose of household work, and valuable to the ship-builder, who may find its branches curved to his hand, and requiring but little of the labour of the axe to form it to his purpose. It is found in perfection, of all sizes and heights, from twenty to seventy feet

high, and from eighteen inches to seven feet in diameter. It prefers a dry stony soil, and varies the pleasantness of its appearance, according to the regular or irregular shape of its trunk. Its branches generally shoot from the top of the main stem, and put forth to some height before a leaf appears. The leaves are small, in the shape of the box, tufted at the top of the tree, forming a crown, and in the distance appear like a cluster of palms growing out of one large stem, rising far above the parent stock by which they are supported.

Besides the trees already mentioned, there are many others of the same character, differing but little in the nature of the wood, and in the purposes for which they can be used. It would require years to discover the nature of the various trees which flourish in this land; but it will appear from the short and very imperfect description given above, that though the kauri is the monarch of the forest, and the tree most sought after on account of its immense size, there are others whose qualities for particular purposes excel this. The kauri would never alone answer the purpose of ground-plates for a house; but when they are laid of puriri, a strong and enduring foundation for a weather-board building is obtained, and the whole superstructure, with all the finishings, inside and outside, may be supplied with advantage from the mighty trunk of this valuable pine. It possesses also a value of which but few other trees can boast; that is, the facility with which it can be worked, from the

first stroke at its roots with the axe, to the touch of the master carpenter, or the last finish of the accomplished artist.

## 7. CULTIVATION OF GRAIN AND OF VINES.

THERE only remains to be noticed here two branches of trade, which, from the excellence of the climate and soil, must at no distant time add greatly to the wealth and resources of New Zealand, viz., the cultivation of grain, and of the vine. The successful experiments made with both have been already noticed.

1. As to grain, New Zealand seems to possess peculiar advantages of soil and climate. And it will also possess a ready market, from its vicinity to New South Wales and Van Diemen's Land; where, from the high profits of wool-growing, grain from other countries will always find a ready market. It has been well and justly said, that "while the capitalists of New South Wales can realize 30 per cent. by feeding sheep, they will multiply their flocks rather than engage in tillage, and every increase in the wealth and population of the Australian colonies, will open an extended market for New Zealand produce. A territorial division of employment, reciprocally beneficial, will be established between the neighbouring settlements, and the rapid extension of pastoral husbandry in Australia, will be followed by a corresponding extension of tillage husbandry in New Zealand. Between countries so closely connected by position, and yet

differing so widely in soil and in products, the interchange of commodities will be carried to a great extent."

With reference to the agriculture of New Zealand, we quote the following passages from Mr. Busby's book on New South Wales, to which we have already referred.

"It pleased Providence, however, during the years 1826, 1827, 1828, and part of 1829, to visit us with a drought, the consequences of which were so distressing to the colonists, as to reverse the most reasonable prospects of success, and to plunge many individuals into irredeemable difficulties who had every fair chance of competence and independence.

"The operation of this distress among the settlers was twofold. It obliged them to make purchases, at an excessive price, of imported bread-corn\* for the support of their households and establishments; and in order to raise the funds for these purchases, it compelled them to make forced sales of their live stock at a most unfavourable crisis. For as the distress was confined to no one district, the competition of sellers became as great as the competition of buyers had formerly been; and the consequence of this reaction was, to sink the prices of stock as much below their natural level as ever they had been raised above it. This depression was also materially assisted by a cause less to be expected than either the fall in the price of that portion of

\* "The entered value of grain, flour, and potatoes, imported into the colony in the year 1828 alone, was 54,823/."

our flocks and herds which finds its vent within the colony, or the severe droughts which accelerated that fall, namely, by the alteration in the value of wool in the London market. This almost exclusive article of export on which the settler had as yet calculated, and which he fondly hoped would always maintain a permanent or increasing value, had fallen from fifty to seventy-five per cent.; and it only wanted this to make the depreciation of property complete.

“ The mere statement of these facts would appear to be sufficient at once to account for the distress which pervaded, and still continues to pervade, the colony; and which is the general theme of conversation among all persons connected with the agricultural interests. It is to be hoped, too, that it will convince the settler, arriving under the present circumstances of the colony, that this distress cannot affect his interests unless in a beneficial way; and it is solely with this view that the preceding rapid statement of them has been introduced.

“ The period of greatest depression has now gone past. The genial rains which have from time to time refreshed vegetation since the breaking up of the drought in September, 1829, have renewed the confidence of the colonists in the general goodness of the climate; and the superabundance of all sorts of food upon which we may calculate, *should we be blessed with a continuance of favourable seasons*, will make this, if not one of the richest regions of the world, certainly one of the most abundant in all the



necessaries of life; and if not in the most desirable of its luxuries also, the blame will rest with those who do not second the capabilities of nature to produce them."

In the districts of Bathurst and Argyle, the harvests of 1830-31 had yielded so very abundantly, that it was estimated these districts contained a sufficiency for their own consumption for three years. The settlers, nevertheless, showed no disposition to circumscribe their cultivation; experience had proved to them the necessity for providing against the uncertainty of their own climate; and however fortunate they might continue to prove in their own crops, a demand might arise in other parts of the colony, where the *weevil* and the *fly* (from the ravages of which Bathurst and Argyle are free,) prevent the profitable hoarding of a surplus.

"During the late scarcity, government authorised the issue of maize instead of flour to convict servants, and many families found this, as well as the millet dressed in different forms, a very palatable substitute."

We regret to observe, in the *Sydney Herald* of 26th December, 1836, that the agricultural districts of New South Wales were again suffering from severe drought. "The most lamentable accounts of the early wheat crops have arrived from the district of Bathurst. Barley and rye are generally better. The late wheat is generally unpromising; and if rain does not soon come, there is nothing but

the prospect of a total failure. The frost on the 8th was as severe as mid-winter. Slight partial showers followed on the two succeeding days, which brought forward some of the early wheat, and being followed by another frost, did great damage. Nearly all the fruit is destroyed. It is also reported that nearly all the crops on the Lachlan are cut off by the frost, and at Wellington by the drought. Settlers are providing in Sydney for next year's supply."

## 2. CULTIVATION OF THE VINE.

THE vine has been found to thrive luxuriantly in New Zealand. Its successful cultivation as a branch of trade, and for home consumption, appears to admit of no doubt. In New South Wales, the cultivation of the vine has been introduced extensively. The following details are taken from a note in Mr. Busby's *Authentic Information relative to New South Wales*.

The writer of the article states that, prior to 1824, there were only two small vineyards in New South Wales. In 1825, he planted on the Orphan School estate, near the town of Liverpool, of which he was then in charge, about two acres of vines. The wine made from this vineyard in January, 1829, had a resemblance of Burgundy, and proved to be of very fair quality; and a small quantity of the vintage of 1830, which the writer brought to England nearly twelve months ago, without any of the precautions usually adopted to prevent the

degeneration of light wines, is now (May, 1832,) perfectly sound, and has been considered a very promising wine by several wine merchants, and many gentleman who have tasted it.

In 1830, the writer conceived that a favourable crisis had occurred for again calling the attention of the colonists to the subject; and he published a short *Manual of Plain Directions for Planting and Cultivating Vineyards, &c.* He also applied, at the pruning season, to every person whom he knew to possess vines of the varieties which had proved best suited to the climate, requesting that all the spare cuttings might be preserved. These cuttings, to the number of twenty thousand, were brought to the government garden at Sydney; and persons who were desirous of commencing the plantation of a vineyard, were invited to send a written application for plants before a certain day. The cuttings were distributed among upwards of fifty applicants, scarcely any one of whom was satisfied with the number he obtained, and had the quantity been double, there is no doubt they would have been all planted.

The writer therefore considered, on his departure from the colony, in February, 1831, that the general plantation of vineyards had fairly commenced, as the colonists were fully alive to its advantages, without looking further, in the first instance, than the supply of their own households.

In the course of a subsequent tour in the south of France and Spain, he possessed himself of every

variety of vine which he found cultivated; and he succeeded in bringing in safety to London from twelve to twenty cuttings of each of the varieties, to the number of sixty-seven, which he found actually cultivated in the French vineyards; besides two cuttings, each, of from five hundred and fifty to five hundred and sixty varieties, from the collections in the Botanic Gardens, Montpellier, and the Royal Nursery of the Luxembourg at Paris. He has also received by sea, from Cadiz and Malaga, four cases, containing the varieties cultivated for wine and raisins in the south of Spain.

The writer has presented all the plants which he obtained from the collections at Montpellier and Luxembourg, and one-third of the remainder, to the government, for the purpose of forming an experimental garden at Sydney, in order to ascertain the varieties best suited to the climate, and propagate them for general distribution. The greatest portion of these plants are now on their way to the colony, and, from the precautions adopted, there is little room to doubt their safe arrival.

The writer's experience, since he first turned his attention to the subject, may perhaps be considered as qualifying him to offer an opinion as to the probable success of vineyards in New South Wales. He does not scruple to state his belief, from his knowledge of the soils and climate of that colony, that many situations may be chosen capable of yielding wines fitted for the British market. But should this result never be attained, he will consider

the trouble and expense (now nearly four hundred pounds) he has incurred, as well as bestowed, in contributing to substitute a healthy and exhilarating beverage, such as almost every farm will produce, and to which habit is sure to give a relish, for a part of the ardent spirits which are at present consumed to such an amazing extent in proportion to the population. The inhabitants of New South Wales have not yet learned to conform to the habits suitable to their climate; and the most mischievous of the habits they have brought with them, is the general consumption of ardent spirits. By those who have been accustomed to the use of spirits in a colder country, some stimulant is undoubtedly required; but the great majority of the colonists have yet to learn that the free use of a light unadulterated wine, will not only strengthen their bodies and clear their minds, but weaken or destroy the relish for those stronger stimulants which are now poisoning the morals of the population, and preying upon the vitals of every unhappy individual whom the cravings occasioned by the exhaustion of the climate has driven to their use.

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## APPENDIX.



# APPENDIX.

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(A.)

## EXCEPTIONAL LAWS IN FAVOUR OF THE NATIVES OF NEW ZEALAND.

[BY —, M. A., OF TRINITY COLLEGE, CAMBRIDGE.]

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1. It is possible to oppress and destroy under a show of justice.—
2. Laws should be adapted to the character and circumstances of those whom they are to govern.—3. They should be framed and administered in a spirit of love.—4. Respect due to the institution of Chieftainship.—5. Social Alliances to be formed between the principal English families and the families of the Chiefs.—6. Of the honourable distinctions suited to a feudal state of society.—7. Of criminal law.—8. Of the influence of Christianity.—9. Of the powers given to man for the formation of future nations.

1. THE conduct of Europeans towards the original inhabitants of newly-discovered countries, has been for the most part so recklessly unjust and destructive, that we should seem at first sight to be conferring a great and unwonted blessing on a barbarous race, were we to settle among them as friends, and having purchased their lands from them at their own price, to declare them our equals in every particular, and surround them in precisely the same measure as ourselves by the just and impartial sanctions of British law.



Such an assumption, however, would be eminently fallacious. The establishment of the same rights and the same obligations can only be fair between parties who have the same power in the same field ; but where one of the parties is immeasurably inferior to the other, the only consequence of establishing the same rights and the same obligations for both will be to destroy the weaker under a show of justice. Now it is obvious that such would be the case with the New Zealanders, or any other barbarous race, if put in competition with the European. And since it is one of the characteristics of civilization, and pre-eminently so of modern British civilization, that every individual is more or less in a state of competition with every other individual, it may safely be inferred that were a colony of British to plant themselves in New Zealand, on land purchased from the natives and on which the natives should continue to reside, under the influence of British law, and on a footing of perfect equality with British subjects, though no cruelty were inflicted, though strict and impartial justice were administered, though posts of honour and emolument were offered equally to all, a species of social attrition would at once begin and never cease till it ended in the degradation and destruction of the New Zealanders.

In the mean time, neither the New Zealanders nor the British might be conscious of the process ; and its effects might be deeply lamented by those very individuals who were the instruments of promoting its operation, and who from the long-settled persuasion that the principle of "equal laws and equal rights for all" is the great glory and blessing of a well-regulated constitution, would never suspect the possibility of a state of things in

which the same principle would be unjust, tyrannical, and oppressive.

So that it might well be questioned whether it would not be less destructive to conquer the whole country by force of arms, as Britain was conquered by the Romans\*, and by arbitrary power to make such allotments of the land, and establish such laws and institutions as should be suitable to the state and genius of the people, than to invite them to a community of rights, without placing them in such a position as would enable them to derive from such rights the same benefit as we should ourselves.

2. The recently discovered method of transplanting a full-grown tree without injury from one soil to another, has been used as an illustration of the course to be adopted in transplanting a British community from their native land to some distant settlement. The peculiarity of this method consists in so carefully removing the former soil from the root of the tree, as to preserve every fibre and tendril in its original integrity, and then, having placed it upright in its new position, in collecting the new soil around it in such a manner as to restore every fibre and tendril to the exercise of its appropriate function. The application of this simile to the case of a British community removing to a distant land is sufficiently obvious; it consists in taking out not people merely but society, that is to say, people standing in the same relations and discharging the same functions with respect to one another as they did in England.

\* See the evidence of Thomas Hodgkin, M.D., before the Select Committee on Aborigines.—*Minutes of Evidence*, p. 454.

Now precisely the same principle should be adopted, and the simile will apply with even greater accuracy, in favour of a native race introduced for the purposes of civilization and mutual benefit into a British settlement. There should be no violence, no rude disavowance of social ties, no careless disregard of national peculiarities. There should be the utmost solicitude carefully to distinguish and cautiously to remove from the roots of the social tree every particle extraneous to itself, before expecting it to flourish in the new soil by which we are proceeding to surround it. During this difficult process it should be propped up and supported from without with the greatest care and tenderness, and for every portion of native earth which had been removed a corresponding portion of earth equally congenial and equally nutritious should be restored to it.

No law nor any concession of his own could at once convert the New Zealander into a British subject. The very idea of law supposes a pre-adaptation of nature in those who are to be the subjects of the law. And no power can by an instantaneous operation effect that in the mind and moral constitution of the New Zealander, which has been insensibly imbibed from his earliest years, and inherited from his ancestors, by the Englishman. Since, then, the people are not adapted for our laws, the only course which remains for us is to adapt our laws to the people; acting in the spirit and under the sanction of the philosophic reflections of Octavio Piccolomini:—

The way of ancient ordinance, though it winds,  
Is yet no devious way. Straight forward goes  
The lightning's path, and straight the fearful path

Of the cannon-ball. Direct it flies and rapid  
Shattering that it may reach, and shattering what it reaches.  
My son, the road the human being travels,  
That on which blessing comes and goes, doth follow  
The river's course, the valley's playful windings,  
Curves round the corn-field and the hill of vines,  
Honouring the holy bounds of property.

COLERIDGE'S *Translation of Wallenstein*, Act i., Scene 4.

In order to put these principles into execution there must be an accurate knowledge of the existing institutions of the country, their present laws, and the genius of the people, as expressed in their language. We must carefully distinguish those which are radically bad, the result of passion, caprice, or vanity, from those which are founded on the permanent principles of human nature; and while patiently removing what is vicious, we should spare whatever is at once innocent and characteristic, and sedulously foster whatever may be a germ of future good. To aid us in this work we should have a sound knowledge of the principles of human nature, and be well acquainted with the experience of past ages, and the various steps by which former races possessing the same characteristic traits as the present inhabitants of New Zealand have been moulded into civilization.

3. But the first object to secure is the favourable disposition of the British colonist towards his New Zealand fellow-citizen. He should feel towards him as a father towards a child; as a being endued with great knowledge, powers, and intellect, towards a frail and wayward creature which had been committed to his care. To show kindness to the New Zealander should be the

point of honour in the new community; and, as far as might be possible, the honourable distinctions of the country should be founded on generous and honourable relations with the native race.

The assertion and defence of his own personal independence is the most universal characteristic of the modern Englishman. This disposition may have its use among ourselves; many causes might be assigned for it, and it is itself the cause of innumerable phenomena in our social condition. But we should mistake were we to suppose this feeling to be indigenous to the New Zealander, and we should miscalculate were we to act in such a way as to excite it within him. He already regards the Englishman as a "*melior natura*;" he looks up to him as a being so eminently superior to himself, that the idea of asserting his own independence or equality never enters his mind; and he is ready to receive as inestimably valuable every boon which he may be willing to grant him. Now in just the same degree as it would be base and execrable to abuse this disposition by trampling on and depressing him to serve a selfish purpose, it would be great and generous to avail ourselves of it, in order to confer upon him the greatest benefits, and to mould him together with ourselves into the best and purest form of social existence.

4. Among the most obvious and striking peculiarities of the social system in New Zealand, is the institution of chieftainship; one of the ancient, venerable, and heroic institutions of the human race, and one, therefore, which we may presume to be deeply rooted in the original constitution of human nature; and we may well conceive

that nothing would tend more immediately to let down and totally to change the character of the whole New Zealand population, than a disposition to overlook this institution, and place all the inhabitants upon the same level. And yet there is much in the way of thinking of the natural Englishman which would dispose him to treat such an institution with indifference, if not contempt: and if we were, according to a former supposition, to purchase a tract of territory from any number of such chiefs, and then admit them with their inferior clansmen and their slaves to the common rights and privileges of British subjects, it would inevitably involve the total demolition of the system: for how could it be otherwise? By what means could the chief support his dignity? From what source would he obtain subsistence, except by his own labours or the gratuitous liberality of the British colonists? It would be a sad thing to see the New Zealand chief transformed into the mechanic, the labourer, the petty store-keeper, or even the harpooner. And yet what else could we expect unless we suppose him to be the proud and sulky recipient of poor-law bounty? We should gladly admit him to civil or military posts within the colony; but we cannot suppose him to be prepared for either, and till he were prepared, how could he live, on what would he depend for his respectability, how far could he feel himself to have a stake in the Commonwealth?

This at once suggests to us one of those exceptional regulations which might be adopted by the founders of the colony in favour of the native inhabitants. Every chief who disposes of his lands to the British crown, and consents to liberate his slaves, should have allotted

to him, within the British settlement, such a tract of land, proportional in the case of each several chief to the extent of territory which he has ceded and the number of slaves to whom he has granted their liberty, as would place him in as favourable a position with regard to the possession of landed property as the principal English settlers. This land should be kept in reserve for him and his family, until by education and intercourse with civilized people he had learned to estimate its value. And it should, therefore, be provided that every sale of such land by a native to a British settler should be invalid\*. By this means a real and substantial benefit would be conferred upon the New Zealand chief, and through him upon the whole New Zealand population. The chief would at once be made a man of property and standing in the settlement, and find congenial support for that feeling of superiority which he would inevitably have acquired from the high post he had always occupied among his countrymen, who, in their turn, would derive civil importance and numerous incidental advantages from the elevation of their chief.

Nor should we be acting unjustly by ourselves in conferring so great a benefit upon the New Zealander. The benefit which he would confer upon us by ceding

\* If, instead of specific portions of land being allotted to them, they were credited with sums of money equivalent to such allotments, and if in process of time, when they had learned to appreciate their social relations and the comparative value of land and money, this money was given to them in such a form as to be available only for the purchase of land from the crown by a native, it might lead to beneficial transfers of property among themselves.

to us his territory in the first instance would be immeasurably great, and, beyond all comparison, greater than the consideration which he would be likely to demand, or we should be willing to give for it. In order, therefore, to be just in the sight of our own consciences we must grant him some further benefit, and what benefit can we grant him more suitable to his circumstances, with more ease to ourselves, and more in accordance with our own principle of colonization, than a portion of that land which has so greatly increased in value by the mere circumstance of our possessing it? Besides which, let it be remembered, that by liberating their slaves and placing their inferior clansmen within the sphere of British influence, they give us that on the value of which the success of the new system of colonization mainly depends, and for which the English settler will have to disburse no insignificant amount of sterling money by the acre, namely, the power of procuring labour for hire; and therefore, though we might not consider ourselves called upon to make them grants of land within the settlement on the score of their original possession of the whole territory, we ought, at least, on the score of the slaves they set free, and the inferior clansmen disposed to labour, whom they enable us to hire.

Sound policy, no less than justice, and a view to the future standing of the native race, appears to call upon us to confer upon the chiefs the most solid and substantial benefits that we can, benefits which shall reach to their posterity, and maintain them in the same state of dignity and power which they now enjoy. For repeated examples in the history of the missionary establish-



ments of New Zealand have shown us how great has been their influence, and in how beneficial a manner it has been exercised in favour of the missionaries; and may we not suppose that the same influence which has been exerted in protecting the lives and properties of our countrymen in their defenceless state, would be exercised in promoting favourable dispositions towards the British, and encouraging to labour and good order, when we had no need of their protection against open attack? Though their slaves would be set free, and their clansmen would be no longer in that state of feudal subjection to them in which they are at present, they could not fail to retain a very great influence over both; and how important that this influence should be kept available, that everything should be done to maintain it entire, to strengthen, adorn, and support it.

5. From the establishment of the principle above stated, many consequences would flow, and various institutions might be ingrafted on it. One result would be the ascertainment and classification of the various native families within the British territory. This would be necessary in order to accomplish and record the formal cession of their land to the crown; it would have an excellent effect in giving character and individuality to the different members and families of the native race; and it would be the groundwork of the general system of registration which it would be expedient to adopt, in order to ascertain the descent of landed property, and the other particulars for which public registration is desirable.

But the native New Zealander would not be trans-

formed in a moment from the rude and untutored denizen of his own heights and valleys into the staid and orderly participant of the blessings of civilization; and though, from all that we can learn, he would be anxiously desirous to receive instruction and improvement from the Englishman, he would be as open to the contamination of the vulgar-minded and the vicious as to the instructions of the high-principled and the good. For "everything from England is gold to the poor New Zealander\*." It would, therefore, be incumbent upon the members of the best families among the English to lay themselves out, as one of the finest occupations in which they could engage, for the cultivation and improvement of the native mind, for training them up to civilized habits, courteous behaviour, decorous conduct, and generous sentiments. And they might be well assured that whatever labour they expended in such a work, they would be amply repaid by the enlargement of mind and elevation of feeling which they would themselves derive from it.

In aid of this course of civilization, and also for the general protection of the native clans, and the superintendence of the landed interests of the chiefs, we might adopt, as another special regulation, the establishment of a principle of social alliances throughout the colony. Besides the advantage which the natives in general might derive from a protector appointed by law, a protection of a more genial kind might be afforded to them, were the principal English families to adopt, as their friends and allies, the chief families of the territory where they had established themselves. This family compact might be entered into between the prin-

\* Marshall.

cipal individual of the English family and the New Zealand chief, on a special occasion, in set terms, and in a formal manner. It would be a solemn and ceremonious observance well calculated to impress the imagination of the New Zealander, and strictly in accordance with his feudal character.

Nor would such an institution be without its value for the English gentleman, as well as the New Zealand chief. It would confer upon both an honourable distinction of a neutral character, and founded, as all honourable distinctions ought to be, in the high qualities of confidence, generosity, faithfulness, respect for social ties, and regard for the interests of posterity. The offices of the English leader towards his adopted friend, would be to entertain him as his guest, to instruct him in the point of honour, to correct his savage notions with regard to the retaliation of injuries, to influence his pursuits, to teach him the value of property, and the obligations it entails on its possessor. The younger members of the families of the chiefs might be introduced into the families of their English protectors, to undergo that wholesome mixture of education, service, manly exercise, and moral discipline, which the sons of our English gentry were once accustomed to receive in the houses of the wealthier nobility. Their daughters would be the especial care of the English ladies, and would receive from them such instructions, and render them such services, as would best fit them for their place in society.

6. It is natural, that in devising expedients for reclaiming such a race as the New Zealanders, we should find

ourselves insensibly restoring some of the picturesque and romantic institutions of the feudal age. And it can scarcely be doubted, that these alliances would be more palpably and more gracefully cemented, were the English family to confer on the New Zealand family a coat of arms, somewhat similar to their own, but with such a modification as the rules of heraldry might prescribe, in order to keep up the difference between them. Heraldry too, with its achievements and honorary distinctions, might be turned to good account in rewarding merit in the New Zealander; it would be a practice well-suited to impress his imagination, and might be made available for purposes which have grown obsolete in England. In ancient times, there were many various modes of denoting, by heraldry, the virtues or disgraces of a family; these have long fallen into disuse, since by a fiction of modern society, every individual is supposed to be morally perfect, and rewards are given only for skill or prowess; but in New Zealand this is not yet the case, and we may reward for virtues. It is a remarkable, but not a surprising circumstance, that the office of herald, in his ancient capacity of a peace-maker, an office on which, in after-times, the institutions of heraldry were founded, exists at this moment in New Zealand.

Institutions which might be wholly incompatible with the most advanced form of civilized society, are acknowledged to have been greatly serviceable as a kind of intermediate form between high civilization and primitive barbarism. Thus the institution of chivalry is acknowledged to have had a wonderful effect, in softening the manners and improving the character of our ancestors

in the middle ages\* ; and there are so many points of resemblance between the state of society at that period, and the actual condition of the New Zealanders, that we should not lightly reject the assistance we might

\* Chivalry, though considered commonly as a wild institution, the effect of caprice and the source of extravagance, arose naturally from the state of society at that period, and had a very serious influence in refining the manners of the European nations. The feudal state was a state of almost perpetual war, rapine, and anarchy ; during which, the weak and unarmed were exposed to insults or injuries. The power of the sovereign was too limited to prevent these wrongs, and the administration of justice too feeble to redress them. The most effectual protection against violence and oppression, was often found to be that which the valour and generosity of private persons afforded. To check the violence of overgrown oppressors, to rescue the helpless from captivity, to protect or to avenge women, orphans, and ecclesiastics, who could not bear arms in their own defence, to redress wrongs, and to remove grievances, were deemed acts of the highest prowess and merit. Valour, humanity, courtesy, justice, honour, were the characteristic qualities of chivalry. Men were trained to knighthood by a long previous discipline ; they were admitted into the order by solemnities, no less devout than pompous ; every person of noble birth courted that honour, it was deemed a distinction superior to royalty, and monarchs were proud to receive it from the hands of private gentlemen.

War was carried on with less ferocity, when humanity came to be deemed the ornament of knighthood no less than courage. More gentle and polished manners were introduced, when courtesy was recommended as the most amiable of knightly virtues. Violence and oppression decreased, when it was reckoned meritorious to check and punish them. A scrupulous adherence to truth, with the most religious attention to fulfil every engagement, became the distinguishing characteristic of a gentleman, because chivalry was regarded as the school of honour, and inculcated the most delicate sensibility, with regard to these points.

Extracts from ROBERTSON'S *History of Charles V.*

derive from St. Palaye\*, in framing their social institutions. This consideration may also direct us to the kind of literature, which would be likely at once to suit their taste, and to elevate and improve their characters ; such, for instance, as the old romances of chivalry and the heroic poets. Few things would be more interesting than to observe the effect which might be produced upon such natures, by reading to them in their own language, some stirring passage of Homer, or some affecting incident from the pages of Sir Thomas Maleore.

7. But while it is quite allowable to dwell with pleasure on the picturesque and romantic character which might be given to the new society, we must not close our eyes upon the darker features of the picture. We must expect to encounter among the New Zealanders, crimes of the darkest character, which in England would be punished by death, but which they regard with indifference. How are we to deal with them ? Suppose, for instance, that a chief should murder some one who had been his slave, ought he to die for such a crime, because he is living under the benefit and protection of British law ?

Such a course might be expected, in the present state of things, to have the most disastrous consequences. It would be "palpably unjust" to govern savages by the strict enforcement of a criminal law, framed for civilized communities. Our legal measure of guilt should be regulated, for many days to come,

\* Mémoires sur l'ancienne Chevalerie considérée comme une institution politique et militaire.

† Report from the Select Committee on Aborigines, p. 84.

by the consciousness of guilt, as it exists in the mind of the native ; and not until by christian instruction and example we have deepened this consciousness to its due measure, should we visit these crimes with punishments proportioned to the standard of guilt in civilized and christian countries. Even the New Zealand murderer should, in the present state of things, be treated as a guilty child ; and crimes of the darkest dye, should only afford an opportunity for such wise and fatherly correction, as would produce shame and contrition in the criminal, and gradually deepen the moral sense of the community. Such has been of necessity the mode in which the missionaries have had to deal with them ; they have been obliged to treat the lawless and murderous savage as a wayward child. This mode has approved itself to be a good one, and it was reasonable that it should ; can we do better than follow their example ?

At the same time various expedients might be made use of for checking crime, and imparting a just notion of its character. The select committee of the House of Commons, in adverting to this subject, have recommended the adoption of " such short and simple rules as may form a temporary and provisional code for the regulation of the aborigines, until advancing knowledge and civilization shall have superseded the necessity for any such special laws ;" and it is remarkable that the Saxon law-givers adopted a somewhat similar expedient in dealing with our ancestors, at a time when they were in a condition not very different from the New Zealanders of the present day.

"The principles of criminal jurisprudence among the

Saxons were remarkable for several peculiarities, arising from the manners and character of the people. The gratification of private revenge, the strongest passion in the breast of an untutored mind, was very prevalent among all the northern tribes, who forming themselves into families or clans, were bound by particular laws of honour, to resent the affronts or injuries offered to any of the members. This principle of retaliation naturally produced violent and deadly feuds, which for a time broke through all the restraints of government. As the Saxons retained this characteristic of their ancestors, their kings adapted the laws to the humour of the people, so as to moderate and regulate their passions, rather than attempt to suppress them altogether, which they knew to be impossible. For this reason, we find that they adopted the principle of compensation for every personal injury whatever, even to the taking away of life. In the code of Ethelbert, the first Saxon legislator, there appears to be hardly any other penalty attached to any offence, however heinous. If a man killed another, the slayer was to compensate his death by the payment of a certain sum, greater or less, according to the circumstances of the case. If a man killed his chief guest, his death was to be compensated with eighty shillings, and that of his other guests, according to their rank. By the laws of Athelstane, the life of every man, not excepting that of the king himself, was estimated at a certain price, which was called the were, or *æstio capitis*\*."

This passage is quoted more in support of the general principle than to recommend the specific adoption of

\* Crabb's History of English Law, p. 35.



the above expedient. While it may be observed that if we were to reserve lands for the chiefs within the settlement, it would be strictly in accordance with approved usage to punish such heinous offences by the forfeiture of such lands; and if we were to establish honorary distinctions among them, they might be punished by a forfeiture of honour. The institution of frankpledge, ingrafted by Alfred upon the geographical divisions of the country, might also afford a valuable hint as to the measures which might be taken for the prevention of crime. By this institution every member of each tithing was required to be answerable for the good conduct of the rest; every tithing having a head man, whose business it was, when any one of the tithing fled on account of any offence, to assemble the others, and use all possible diligence to produce the offender.

8. Such are some of the provisions which might be made for preserving and improving the native race, and making it contribute to the future greatness of the whole community; but let us not forget the high and holy principle which must be the soul of every effort for the benefit of mankind. Every new discovery of human character which maritime enterprise has laid open, every page in the history of the progress of human society, affords additional testimony to the truth of Christianity, and proves with overpowering evidence, that, whatever philosophers and political economists may dream, the regenerating influence of Christianity is the only remedy for the disease of human nature.

To this fact ample testimony is borne by the evidence brought forward before the Select Committee of the House of Commons on the State of the Aborigines in the British Settlements. It has been amply substantiated that, wherever civilization has made any progress, wherever there has been a check to the gradual decrease and degeneracy of the native population, it has been through the effect produced, under the teaching of single-minded missionaries, by the heart-moving truths of Christianity; and we know that an unquestioning belief in Christianity and an enthusiastic devotion to its tenets was the grand characteristic of those institutions which tended to humanize the people of Europe in the middle ages; and if the proposed colony should not be founded on a Christian and a missionary basis, whatever might be the benevolent intentions of its founders, however wisely they might make their calculations, we might despair of its ultimately promoting the civilization and happiness of New Zealand.

Under a more enlightened persuasion of the truth, the impulse which prompts the colonizers of New Zealand should be the same which animated our forefathers to a far different enterprize, and which wrung from assembled multitudes the universal cry, "it is the will of God." And is it not the will of God that the earth should be replenished and subdued, that the desert should give place to the fruitful field, the frantic war-cry to the hymn of praise, and the frightful depository of the unburied dead to the country steeple and the village school? And that civilization and Christianity, with their attendant trains, should radiate from this country as from a moral sun,

Even till the smallest habitable rock,  
Beaten by lonely billows, hear the sound  
Of humanized society; and bloom  
With civil arts that send their fragrance forth  
A grateful tribute to all-ruling Heaven.

WORDSWORTH'S *Excursion*, Book vi.

And how shall these purposes be better served than by an emigration of individuals not merely professing the doctrines and observing the forms of Christianity, but actuated by its spirit, and earnestly desirous of perpetuating its blessings among their less favoured countrymen.

It were idle to suppose that every one who engages in this enterprize will be a missionary: but may we not hope that many who, from the common practice of society, the fear of being misunderstood, and the hopelessness of effecting anything in so vast a field, would be deterred, in England, from devoting either their time or their knowledge to the culture of their poorer brethren, would be inclined to wipe off, in a distant land, some portion of that debt of moral beneficence which has been long contracted to the common people by the upper classes of Great Britain? How much knowledge, how much experience, how many seeds of great and useful principles, have been stored up, dry and unproductive, among the higher classes, which only required to be carefully implanted into the common soil of the country to germinate into a thousand happy forms of order and of beauty! In New Zealand the work is yet before us; the field is not so boundless; and if, as is devoutly to be prayed, the persons who determine on the enterprize should be such as are animated by a generous desire of universal good, we may hope to see a process carried forward on the united body of the

native and the British youth, which, under the blessing of God, shall end in the formation of a great, an educated, and a Christian people.

9. But there may be those who would look with apprehension on any intermixture of foreigners with the native race, from its supposed tendency to obliterate a peculiar and interesting variety of the human species. "Suffer the New Zealanders," they would say, "under the influence of Christian missionaries, to grow up by themselves into a great, an educated, and a Christian people; but let there be no importations from without, which shall modify and finally efface the native character." This feeling is natural and amiable, but it partakes of the gentle prejudice of *Perdita*, in expressing her dislike for the "piedness," or variegated character of carnations and other flowers, which she acknowledges to be the fairest of the season, but refuses to admit into her garden. *Polixenes*, to whom her conversation is addressed, inquires,

Wherefore gentle maiden

Do you neglect them?

*Perdita.*

For I have heard it said,

There is an art which, in their piedness, shares

With great creating Nature.

*Polixenes.*

Say there be,

Yet nature is made better by no mean,

But nature makes that mean; so, o'er that art

Which you say adds to nature is an art

That nature makes. You see, sweet maid, we marry

A gentler scion to the wildest stock;

And make conceive a bark of baser kind

By bud of noble race; this is an art

Which does mend nature, change it rather; but

The art itself is nature.

*Winter's Tale, Act iv. Scene i"*

Let us understand by nature, when used actively in the above passage, the energy of the Divine will, and the answer of Polixenes contains one of the sublimest and most mysterious truths in the philosophy of the human powers. God has so fashioned man, as to empower man to fashion nature; and so to fashion nature, as to draw from her hidden elements forms of far greater beauty and utility, than, in her present state of imperfection, are offered to us by nature herself. It would be difficult to select a fruit, a grain, or a vegetable, which has not been raised to its present value by artificial means; and wherever we turn, we are reminded of the wonders which are effected in the floral kingdom by modern horticulture.

The same power which man thus exercises over the productions of the earth, is equally to be exercised over the various races of his kind; and this is not less true because in the formation of flowers and vegetables, it is exercised with forethought; while in the formation of states and empires, it has almost always been exercised at random, as the lust of conquest, the instinct of population, the spirit of adventure, or the necessities of exile, may have guided it. But, setting aside the great primeval branches of the human family who retained the impress of the Creator's mind\*, we cannot find an instance of any race that ever attained to a high state of culture, or as a nation emerged from barbarism, except by the ingrafting of a gentler scion upon the wilder stem.

\* The *Stirps generosa seu historica*, as a philosophic friend has named that portion of the Semitic and Japetic races, that had not degenerated below the conditions of progressive civilization.

COLERIDGE'S *Church and State*, page 80.

Yet who will say that the cultivated flower possesses a less distinct and individual character than the wild one? Or the kingdom which is formed by the intermixture of different races, than the primitive people whom history has handed down to us as the first possessors of the soil? A great author thus relates the origin of the Roman empire :—" *Urbem Romam, sicuti ego accepi, condidere atque habuere initio Trojani, qui, Enea duce, profugi, sedibus incertis vagabantur; cumque his Aborigines genus hominum agreste, sine legibus, sine imperio, liberum atque solutum. Hi, postquam in una mœnia convenere, dispari genere, dissimili lingua, alii alio modo viventes, incredibile memoratu quam facile coaluerint\**." Was the character of the Roman people less distinctively their own, because of this intermixture of foreigners with the Aborigines of Italy? Or should we have had a finer and a racier exhibition of national peculiarities, if the plains and promontories of Greece had never been tenanted by any tribes but the Pelasgian? Or has the world lost anything in point of national identity, on account of the various ancestors which have contributed to the formation of the British people? "Oh!

\* Tradition informs us, that the first founders and possessors of Rome, were Trojans, who had fled from Troy under the conduct of Æneas, and for a time wandered uncertainly from one settlement to another; and with these the Aborigines, a rude and savage people, living without laws or government, restraint or control; but it is marvellous with what facility these two races of different ancestry, different language, and living in different ways, formed themselves into one people, after they had established themselves within the walls of one city.—SALLUST.

Though modern writers have questioned the accuracy of this tradition as it respects the Trojans, they do not question the fact of an intermixture of races.]

that statesmen would consider what a glorious privilege they enjoy, when they are allowed to become the fathers of a new nation !” With this generous wish, an admirable modern writer concludes a passage on the subject of colonization by convicts. “But this,” he continues, “seems to be one of the things which God has reserved entirely to himself\*.” It remains for us to pray, that every one who has the power to influence the future destinies of New Zealand, may be the intelligent and industrious promoter of His sacred purposes.

\* *Guesses at Truth, by Two Brothers, vol. i. p. 101.*

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## (B.)

## LIST OF PUBLICATIONS RELATING TO NEW ZEALAND.

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- 1770—80. Cook's Second and Third Voyages.
1807. Some Account of New Zealand, by John Savage, Esq., Surgeon.
1817. Narrative of a Voyage to New Zealand, by John Liddiard Nicholas, Esq.
1824. Journal of a Ten Months' Residence in New Zealand, by R. A. Cruise, Esq., Major in the 84th Regiment of Foot.
1830. The New Zealanders (Library of Entertaining Knowledge).
1832. Authentic Information relative to New South Wales and New Zealand, by James Busby, Esq.
1832. A Narrative of a Nine Months' Residence in New Zealand, in 1827, by Augustus Earle, Draughtsman to H. M. Surveying Ship, Beagle.
1835. An Account of New Zealand, by the Rev. W. Yate, Missionary of the Church Missionary Society.
1836. Polynesian Researches, by W. Ellis, Esq.
1837. Report of the Select Committee on Aborigines in British Colonies ; together with the Evidence.





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